

# 1 EPISCOPAL Churchnews

V. 121

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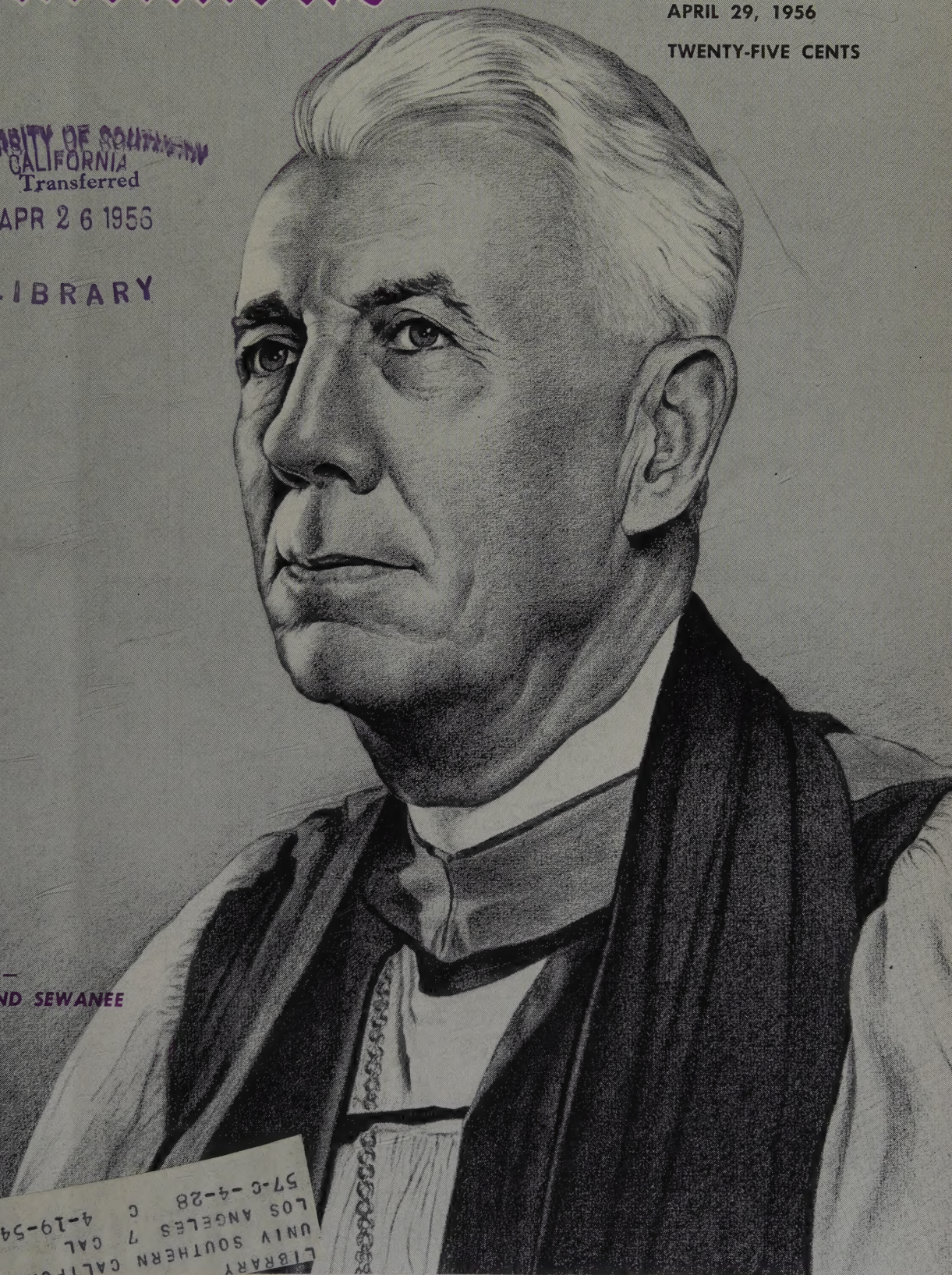
APRIL 29, 1956

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OF FLORIDA AND SEWANEE  
see page 30

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## RE-ENTER GOD by CHAD WALSH

see page 14



# HER RICE BOWL WAS NOT BROKEN-

Ahn Wha-sil was found by a Korean railroad, her mother and father missing . . . her stomach swollen with hunger. How many days and nights she had tried to look out for herself, how long it had been since she had eaten and what, Dr. Oh, examining her a week after orphanage admittance, never found out. He didn't even know if good care could save her, if it was not already too late.

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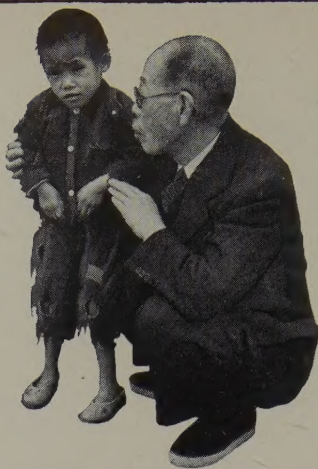
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## COMING EVENTS

### THE CHURCH'S CALENDAR

St. Philip and St. James, May 1 . . .  
Rogation Sunday, May 6 . . . Rogation  
Monday, May 7 . . . Rogation Tuesday,  
May 8 . . . Rogation Wednesday, May 9  
. . . Ascension Day, May 10.

### NATIONAL EVENTS

World Fellowship Day, May 4 . . . Rural  
Life Sunday May 6 . . . National Fam-  
ily Week, May 6-13.

### PROVINCIAL EVENTS

Province 8 annual meeting, Phoenix,  
Ariz. Trinity Cathedral, May 1-3 . . .  
Laymen's training course, Province 1,  
Greenwich, Conn. Seabury House, May  
4-6 . . . Province 2 laymen's training  
course, Greenwich, Conn. Seabury  
House, May 11-13 . . . Province 7 lay-  
men's training conference, Warring-  
Texas. Camp Capers, May 11-13.

### REGIONAL EVENTS

Western half of Province 3 leadership  
training conference, Buckeystown, Md.  
Claggett Dioc. Center, April 30-May 2 . . .  
Eastern half of Province 5 leader-  
ship training conference, Gambier, O.  
Kenyon College, April 30-May 2 . . .  
Eastern half of Province 3 leadership  
training conference, Rehoboth Beach,  
Del. DuPont Memorial House, May 2-4 . . .  
Western half of Province 5 leader-  
ship training conference, Racine, Wis.  
DeKoven Foundation, May 3-5 . . .  
Western half of Province 6 leadership  
training conference, Casper, Wyoming,  
May 7-8 . . . Training camp for church  
camp leaders, NCC. Green Lake, Wis.  
Camp Anderson, May 7-11 . . . Training  
camp for church camp leaders, NCC.  
Wemme, Oregon. Camp Arrah Wanne,  
May 7-11 . . . Church and Group Life  
laboratory, St. Petersburg, Fla. Suwan-  
nee Hotel, May 7-19 . . . Eastern half  
of Province 6 leadership training con-  
ference, Sioux Falls, S. D. May 10-11.

### DIOCESAN EVENTS

Annual convention, Philadelphia, Pa.  
April 30 . . . Spring clergy-teachers  
meeting, Pittsburgh, Pa. April 30 . . .  
Clergy conference, Richmond, Va. Rose-  
lyn, April 30-May 2 . . . Woman's Aux-  
iliary annual meeting, St. Andrew's  
Church, College Pk., Md. . . . Annual  
convention, St. Paul's Church, Kent  
County, Md., May 1-2 . . . Woman's  
Auxiliary annual meeting, Columbus,  
Ga. Trinity Church, May 1-2 . . . Annual  
convention, St. Louis, Mo. Christ Church  
Cathedral, May 1-2 . . . Annual conven-  
tion, Cincinnati, O. Christ Church, May  
1-2 . . . Annual convention, Galesburg,  
Ill. Grace Church, May 1-2 . . . Annual  
convention, Lynchburg, Va. St. John's  
Church, May 1-3 . . . Annual convoca-  
tion, Evanston, Wyoming. May 1-3 . . .  
Woman's Auxiliary conference, War-  
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# **Episcopal** **Churchnews**

In Its One Hundred and Twenty-first Year of Continuous Publication

*Contents for the Issue of April 29, 1956*

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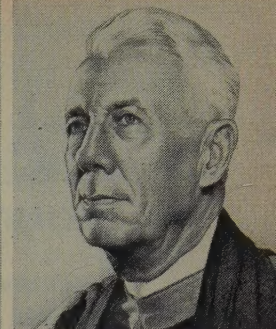
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The cover picture on this issue is of one of the great leaders of the Church. Bishop Juhan has just retired as Bishop of Florida.

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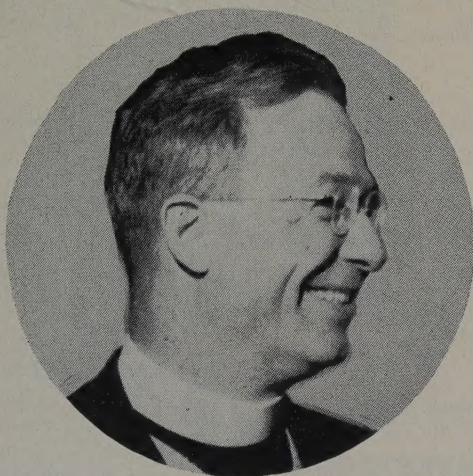
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# ECUMENICAL REPORT

by *James W. Kennedy*

AUTHOR OF *EVANSTON NOTEBOOK*

watch for it!



## COMING EVENTS . . .

*continued from Inside Front Cover*

**Annual convention**, Boston, Mass. St. Paul's Cathedral, May 2 . . . **Annual council**, Scottsbluff, Nebr. St. Andrew's Church, May 3-4 . . . **Convention of Young Churchman**, Buckeystown, Md. Claggett Conf. Center, May 4-5 . . . **Annual convention**, Syracuse, N. Y. St. Paul's Church, May 4-5 . . . **Young People's spring conference**, Wading River, L. I. Camp DeWolfe, May 4 . . . **Annual convention**, Newport, N. H. Church of the Epiphany, May 5 . . . **Annual convention**, Indianapolis, Ind. Christ Church Cathedral, May 6-7 . . . **Annual assembly of Daughters of the King**, Avon Park, Fla. Camp Wingman, May 6-8 . . . **Annual convention**, Washington, D. C. Calvary Church, May . . . **Annual convention**, Kansas City, Mo. Grace and Holy Trinity Cathedral, May 7-8 . . . **Woman's Auxiliary convention**, Houghton, Mich. May 8 . . . **Annual convention**, New York, N. Y. Synod Hall, May 8 . . . **Annual convention**, Newark, N. J. Trinity Cathedral, May 8 . . . **Annual convention**, Bath, N. Y. St. Thomas' Church, May 8 . . . **Annual convention**, Pittsburgh, Pa. Trinity Cathedral, May 8 . . . **Annual convention**, Fond du Lac, St. Paul's Cathedral, May 8 . . . **Annual convention**, Montpelier, Vt. Christ Church, May 8-9 . . . **Annual council**, Portsmouth, Vt. Trinity Church, May 8-9 . . . **Annual convention**, Dioc. of N. J. May 8-9 . . . **Annual convention**, Raleigh, N. C. Church of the Good Shepherd, May 8-9 . . . **Annual convention**, Thomasville, Ga. St. Thomas' Church, May 8-9 . . . **Annual convention**, Council Bluffs, Ia. St. Paul's Church, May 8-9 . . . **Annual convention**, Laurel, Del. St. Philip's Church, May 8-9 . . . **Annual convention**, Brevard, N. C. St. Philip's Church, May 9-10 . . . **Annual convention**, Lexington, Ky. Christ Church, May 10-11 . . . **Annual convention**, Carbondale, Pa. Trinity Church, May 11-12 . . . **Parish Life conference**, Webster Groves, Mo. Thompson House, May 11-13 . . . **Woman's Auxiliary conference**, Pocklack, La. Camp Hardtner, May 11-13 . . . **Parish Life conference**, Racine, Wis. DeKoven Foundation, May 11-13 . . . **Retreat for laymen**, Ashland, Neb. National Guard Camp, May 12-13.

## AT THE SEMINARIES

**Chapel convocation**, Trinity College, Hartford, Conn. Dr. Robert H. Smellie Jr., "The Christian in Chemistry," May 3 . . . **Va. Seminary Faculty Seminars**, Richmond, Va. Roslyn, May 11-14.

## RADIO

**The Episcopal Hour**, Sundays, local stations. See newspaper for time and station . . . **Another Chance**, with Peggy Wood and Cynthia Wedel. Local radio, Saturdays. Heard in some cities on other days.

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# Toward a CHRISTIAN DISCUSSION of the News

by the editor, the staff and, sometimes, invited commentators

## ILEMMA IN DIXIE—Part III

### The Churches

**W**HEN Chief Justice Earl Warren read his now historic decision against segregation in the public schools of the land, the churches of the South hailed it as a moral victory. There has been little evidence of the application of this same principle to ordinary church life. Some camps and conferences have wiped out segregation and some seminaries, schools, and colleges have been integrated. Now that nearly two years have passed and the issue of integration is coming "closer home," the clergy do not seem to be quite as certain as they were about the principles at stake in this critical issue.

In the churches there are many who sincerely want the clergy to take a more active part in the solution of this great social issue. There are many more who deplore any mention of the issue in church. We have seen at least a dozen editorials in Southern newspapers demanding that the clergy stop "meddling." Now and then, as in Roanoke with both the morning and the afternoon papers, a brave journalist openly demands that the clergy be given the same freedom of discussion which the newspapers covet for themselves. By and large, however, the Southerner doesn't want the church to "meddle."

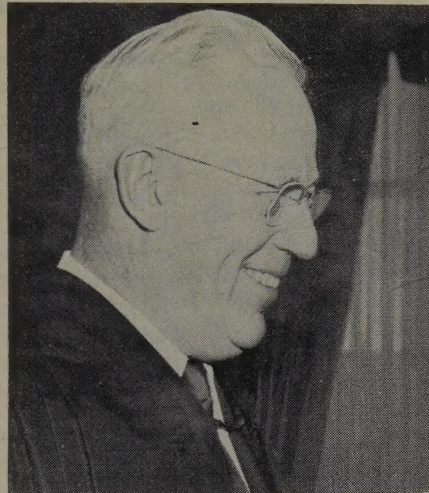
A former governor of one of the states in the Deep South told us that "if ministers are to discuss public questions in their pulpit, they should take off their robes and make it a public forum where both sides can be debated openly. What I regret," he continued, "is that I am not given a chance to reply. I don't want to be called unpatriotic, but it hurts even worse to be called a traitor when I am following what my conscience tells me is right."

There are, of course, those who disagree with this position. They insist that the church has a moral obligation to fight for justice and righteousness. They see this as a clear cut issue in which there is a definite "Christian position" which must be upheld. A theological professor who resigned a former position a few years ago over this very issue told us at the time that he was "ashamed that the courts and the Army took steps to put a stop to racial discrimination before the Church did anything at all effective about it."

Officially most of the churches have "passed resolutions" about segregation, and by and large they are noble documents which, if taken for what they ac-

tually say, would perhaps lead to an integrated church. Too often these fine words represent the conscience of the clergy and do not reflect the convictions of the laymen. This creates a deep tension, and few people in the North seem to realize the real agony of soul through which scores of Southern ministers are passing. They are caught in a very real dilemma. By a slip of a word they can alienate their whole congregation and find themselves unable to influence their people at all. In this situation, some clergy with profound convictions choose to speak out and to take the consequences. Others choose to deal with the under-

lying principles and to make as few references to the concrete problem as possible. Still others either retreat to a "spiritual plateau" above the "storms of this wicked world" or else simply pretend there is no issue at all.



### HISTORIC DECISION

*"We conclude that in the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal. Therefore we hold that the plaintiffs . . . are, by reason of the segregation complained of, deprived of the equal protection of the laws . . ." (Chief Justice Earl Warren, Supreme Court decision, May 17, 1954.)*

**F**OR those who have tried to be honest with their own consciences, the way has often been difficult. Two illustrations will point this up. A certain bishop in the Deep South made a simple statement about the resolutions of the Anglican Congress on racial discrimination. A few weeks later a prominent layman stopped him on the street to ask this pointed question: "How does one get rid of an Episcopal bishop?" A clergyman of the Episcopal Church writes a factual article for a national magazine in which he describes very objectively the actual situation in a certain Southern city. Letters of hate and bitterness have poured into his office. His members have been contacted by some extremists who want his salary stopped and who ultimately want to see him dismissed from his church. Some few ministers in the Deep South have lost their jobs, but none of these were members of the Episcopal Church.

The over-all picture, including all denominations, reveals roughly four groups in the churches. (1) There are those who would exploit religion to promote their own extreme segregationist ideas. These are the "rabble rousers." They are mostly fundamentalists who consider the Old Testament's racial ideas as literally applicable to themselves. The white man, in this view, is the true Israelite who must maintain his racial purity by God's command. (2) Some in the churches try to ignore the problem. They say that "politics and religion do not mix." They do not want to face the possibility that true religion and morality can be the same thing. (3) There are other very sincere people who, in the face of divided congregations, keep the peace by dealing with the basic principles rather than the concrete facts. They main-



# Toward a **CHRISTIAN DISCUSSION** of the News

*continued from preceding page*

tain, with justice, that the faith cannot be applied by those who don't even know what it is. So, they insist, the church must teach the Faith and then the people who understand will be gripped by the moral demands of the Gospel and will take Christian action. In this group are many moderates and gradualists, some of whom have worked hard for many years to promote better racial understanding. Today many of them are frustrated by the uncertainties of the situation and by the fact that much of the good will, built up over the years, seems to have evaporated overnight. (4) Finally, there are those who want action now. Some are absolutists, who see the issues as literally "black and white," and believe that integration in every area of society is the only Christian position.

**D**ESPITE all the words which have been said and the things which have been left unsaid, the situation regarding integration in the churches has followed the same pattern as the schools. Thurgood Marshall, chief counsel for the National Association for Colored People, has been caustic in his criticism. He has said, "The churches are passing lovely resolutions and doing nothing about it. They could clean up this whole thing in five minutes." This is, of course, one side of the picture. What Mr. Marshall failed to say is that every major denomination has taken steps to end racial discrimination. This is especially true in the seminaries. The Southern Regional Council lists more than 50 white denominational colleges in the South which now accept Negro students. Over 2000 Negro students are now attending "white" colleges and universities in the South. A few Negro colleges accept white students.

The Roman Catholic Church, with its authoritarian power, has demanded the end of segregation in all of its institutions. Roman Catholic parochial schools have been integrated in the dioceses of Washington, Richmond, San Antonio, Santa Fe, Covington, Louisville, Nashville, Tulsa, Oklahoma City and Raleigh. There has been no order for integration yet in Alabama, Mississippi, Georgia, or Florida. One of the most outstanding spokesmen for the position of the Roman Catholic Church has been Archbishop Joseph Francis Rummel of New Orleans. He has called racial segregation "morally wrong and sinful."

But Roman Catholic laymen have not fallen in line any more readily than Protestants. In Louisiana there has been open defiance and in St. Louis a group of laymen attempted to take Archbishop Ritter to court to prevent desegregation in St. Louis parochial schools.

The most serious aspect of the situation in regard to the churches is this growing rift between the pulpit and the pew. There are honest differences both as to the fundamental principles involved and as to the practical steps which could and should be taken by the churches in respect to their local congregations, their camps and conferences, and their schools and colleges. An honest reporter will have to say that the churches often only reflect the same frustrations and confusions as the secular community.

W.S.L.

*In our next issue we shall take up the question of whether or not there is a specifically Christian view of this whole matter. What room is there for honest differences?*

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# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Episcopal Slant:

## West Point, Annapolis Criticized; Baptist Fears An 'Official' Religion

In the early days of Annapolis and West Point, the chaplains were always Episcopalians. Even today the senior chaplains at both academies are Episcopalians, and religious life at the schools has a distinct Episcopal tie.

Last month, a Baptist clergyman, the Rev. Dr. C. Emanuel Carlson, opened fire on the academies, condemning that their practices were tantamount to the establishment of Episcopal worship and theology as official religion.

"Apparently," he wrote in a newsletter, "four years of Episcopal worship experience is deemed to be necessary to make a Baptist or Methodist boy into the most desirable kind of officer for either the Army or the Navy."

Dr. Carlson, who is executive director of the Baptist Joint Committee on Public Affairs, noted that the religious tradition at West Point has been the subject of resolutions by Presbyterian, Lutheran, and Methodist groups and by the Military Chaplains Association. These resolutions have urged that the West Point chaplaincy be a military rather than a civilian appointment, allowing rotation among the denominations.

At the Military Academy, the senior chaplain is the Rev. George M. Bean, an Episcopalian. His assistant, the Rev. Albert Hill, a Presbyterian, said that since the Academy's founding there has been "at least one Presbyterian and one Methodist" serving the school as chaplain. In the old days, he said, the "aristocracy" sent its sons to the Academy, and most of them were Episcopalians.

He said that Episcopalians still outnumber other denominations at

West Point, although the current plebe class has more Methodists.

"The Academy is not committed to maintaining an Episcopal chaplain tradition," Chaplain Hill said. "We have made an effort to break away from it, but other denominations have not been as cooperative in nominating qualified men for the chaplaincy here."

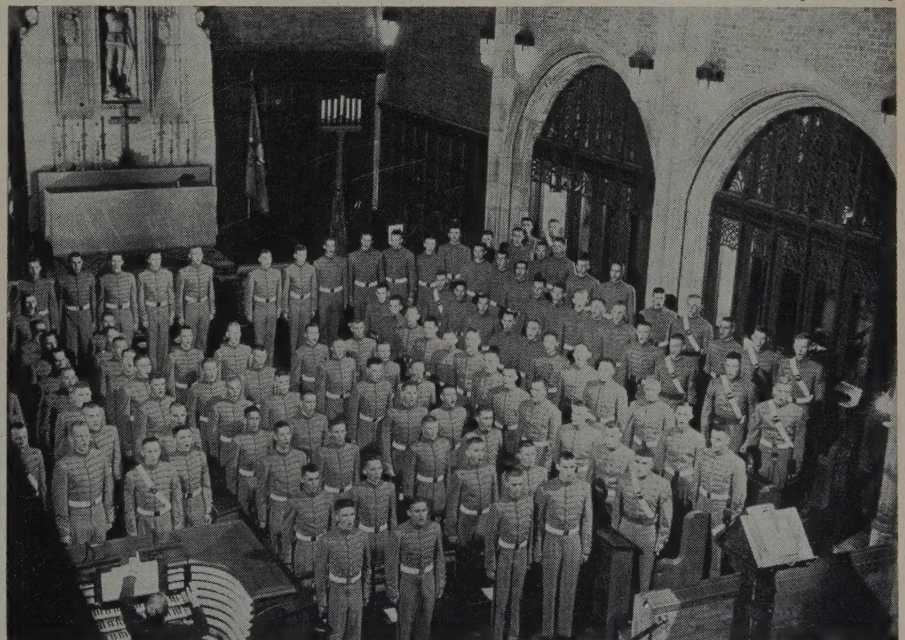
When the time came to fill the post now held by Chaplain Bean, the Academy sought nominees from the major Protestant denominations. Mr. Hill said there was no reply from the Presbyterians, and one Methodist bishop wrote that he had trouble enough getting clergy for his parishes, much less supplying one to the Military Academy.

The same situation apparently holds true at the Naval Academy, where the public information officer, Cmdr. Arthur G. Esch, said Episcopalians were "more cooperative" in supplying chaplains than the other Protestant groups. The current senior chaplain, the Rev. John Zimmerman, is an Episcopalian, but the Academy also has a Lutheran and Roman Catholic chaplain.

Cmdr. Esch said that there had been more Methodist chaplains at the Academy, from the standpoint of total years of service, than from any other group. Like West Point, the Naval Academy had only Episcopal chaplains during its early years because, according to Cmdr. Esch, the Episcopal boys seemed "the only ones with sufficient educational background" to pass the strict entrance examination required by the Annapolis academy. Even today, he said, the enrollment shows the number of Episcopalians to be higher than the proportionate church membership in the general population.

*The Choir at the Point: Where religion is part of the routine*

U. S. Military Academy





"Our services on Sunday closely resemble the Episcopal service," said Cmdr. Esch, "But it's a service chaplains of other denominations have subscribed to in the past. We use the Episcopal Prayer Book and Hymnal, too. It so happens we like them, so we use them."

## Huddleston Visit Sparked By Gift of Satchmo Horn

The Rev. Trevor Huddleston, of the Anglican Community of the Resurrection, has been trumpeting the cause of native blacks in South Africa for 12 years. So loud and sustained were the notes that government officials wished themselves well rid of him.

They got their wish early this year when the fighting foe of segregation was recalled to England to train novices at CSR's mother house in Mirfield.

Last month, on a lecture tour in the United States, Father Huddleston found himself blowing a different trumpet. It belonged to the famed jazz musician, Louis (Satchmo) Armstrong.

The instrument was a gift from the Negro band leader to be sent to South Africa for the use of musicians in a school band Father Huddleston had organized there.

The horn, the priest pointed out, should receive special welcome at St. Peter's School in Johannesburg because of the liking of the youngsters there—all native Africans—for Mr. Armstrong and his music.

Mr. Armstrong's gift of his own trumpet was joined by a second—this time a new instrument—donated by Spyros Skouras, President of 20th Century Fox film studios. The movie magnate's gift was a saxophone.

The new instruments will mean two more boys can join the 14-member band, which has no funds to buy its own equipment.

The visit with Armstrong at Grand Rapids, Mich., was only one of many stops on the busy priest's five-week American itinerary. Coming to the United States in early March to take part in ceremonies marking the 50th anniversary of Kent School, Kent, Conn., the outspoken opponent of segregation (called apartheid in South Africa) voiced his views in many pulpits and broadcasting studios.

In New York, he preached at the Cathedral of St. John the Divine,



Grand Rapids Herald

*For St. Peter's: Something of Value*

visited General Theological Seminary, and was a guest on Dean James A. Pike's television program. He was also interviewed by Edward R. Murrow on TV and did a TV broadcast in Chicago. He preached on Palm Sunday at the Cathedral Church of St. James there.

"I hope to go back and die in South Africa," he told an *ECnews* reporter in New York. "All my roots are there. I have no interests elsewhere. England bores me to sobs."

At the New York cathedral, Father Huddleston cited the white South African's lack of "compassion" for his black brother and called the country "an unhappy land." He deplored the closing of mission schools and the deprivation of the Negroes' freehold rights.

He told reporters, however, that there was some revolt against apartheid among white intellectual leaders, who can see the impression their country is making on the outside world.

## Pro-Melish Vestry Election Called Invalid By Diocese

The congregation of Brooklyn's Holy Trinity Church held its annual meeting April 2 and whipped up new complications in the long battle to oust the Rev. William Howard Melish as the church's supply priest. Amid confusion and catcalls, about 100 anti-Melish parishioners stalked from the church during an angry parliamentary debate over who was eligible to

vote in the election of six new vestrymen.

This left about 200 who unanimously elected a slate favorable to Mr. Melish. The election was promptly challenged by the Diocese of Long Island in a statement signed by Archdeacon Charles W. MacLean and Hunter Delatour, the chancellor. They said the election was "entirely irregular and ineffective" and that the "old vestry will function until their successors are legally chosen."

The walk-out of the anti-Melish parishioners, led by Senior Warden Lewis G. Reynolds, took place after a voice vote to adjourn. Supporters of Mr. Melish contended that the adjournment was invalid because such a motion cannot be made while voting is in progress. They then elected the new vestrymen, making a lineup of nine members in favor of retaining Mr. Melish and two who oppose him.

Mr. Melish's ouster is being sought on the grounds that he has engaged in left-wing political activities and has caused Holy Trinity Church to "lose its Episcopal character." A court action to force the ouster is under study by the Appellate Division in Brooklyn.

## Two Fires in Two Weeks Destroy Chicago Church

Two fires over a two-week period last month destroyed the facilities of 51-year-old St. Paul's Church in Chicago's South Side.

The first blaze, breaking out on the night of March 16, gutted the building and caused an estimated \$500,000 damage, with replacement costs set at \$1,000,000.

Starting near the altar, the fire was believed set by teen-agers who were seen loitering near the church shortly before the blaze.

All of the church's interior furnishings—including priceless stained-glass windows for which the building was noted, a \$100,000 organ, and wood carvings by a famed German artist—were destroyed.

Holy Week services were held in the unheated gymnasium of the parish house, but that building, too, was destroyed by fire on March 31. The cause was not determined.

Three neighborhood churches, including a Jewish temple, offered their facilities after the first fire. Special collections were taken throughout the diocese on Palm Sunday.



## Religion And Psychiatry: Open 'War' Imminent?

Religion and science, in some areas at least, have been at odds off and on even through the ages. Last month, Rev. D. K. Barnett, an Episcopal priest and educator, warned that "warfare" between theology and some psychoanalysts was "just around the corner."

Mr. Barnett, an associate professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, Austin, Tex., aired his views before the annual scientific assembly of the American Academy of General Practice in Washington—an organization of family doctors.

Said Mr. Barnett:

"Christian theology recognizes the practical value, the skilled techniques and the helpful insights of modern psychotherapy; and the hospital chaplain uses them in his work every day."

But, he added, some of the followers of Sigmund Freud, originator of psychoanalytic psychiatry, "went beyond the facts, which could be demonstrated by science, and projected a total philosophy—a philosophy which contradicts the Christian faith at every point. In this philosophy, the supernatural was reduced to the natural, God became a 'father of image,' an evolutionary accident, Holy Communion a form of 'cannibalistic self-injection'."

*Newcomers: Meet the Mullers, an East German refugee family sponsored by the Episcopal Church. (l. to r.) Gerd, 30; Renate, 5; Jutta, 3, and Ralf, 3. With Mrs. Sherrill (center), they're shown visiting Episcopal headquarters in New York.*

Mr. Barnett added:

"With the science of psychotherapy the church has no quarrel. But the church repudiates the speculations of psychotherapy—speculations for which there is no scientific support, speculations denying the reality of God, the spiritual nature of man, and the religious sanctions for morality. If certain psychiatrists persist in claiming scientific validity to their speculation, then I promise you that a warfare between theology and the pseudo-scientific religion of psychoanalysis is around the corner; in fact, it has already started. Such a warfare would be unfortunate for both religion and psychiatry."

## Bishop Donegan Asks Prayers For Integration

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, has never been one to mince words on the issues of the day. Last month, the Bishop issued a pastoral letter that was the "strongest formalized" statement he has made yet on racial segregation.

The Bishop, who read his letter in St. Bartholomew's Church, appealed to his diocese to offer prayers during Holy Week for the end of segregation. Bishop Donegan rejected the idea that racial discrimination was a regional problem. He noted that "we in this section of the country have done much" toward equalizing rights and opportunities for racial minori-

ties, but he called on his diocese to "acknowledge before God our own sins of segregation in our own community."

"We have done those things which are required of us by God and humanity," the Bishop declared, "but has it not been more by legal action rather than by the application and practice of our faith?"

He said that this nation's influence in world affairs suffers to the "exact degree to which we fail to practice what we preach." All too often, he added, non-Christian forces have led the fight for causes which are really the concern of Christians, when actually it is "the Christian church which has, by its preaching and teaching, inspired all efforts in this area of race relationships."

The Bishop called on his diocese to "pray daily that God will reveal to us more clearly the 'Biblical truth that all men are made in the image of God and are of eternal worth in his eyes . . .'"

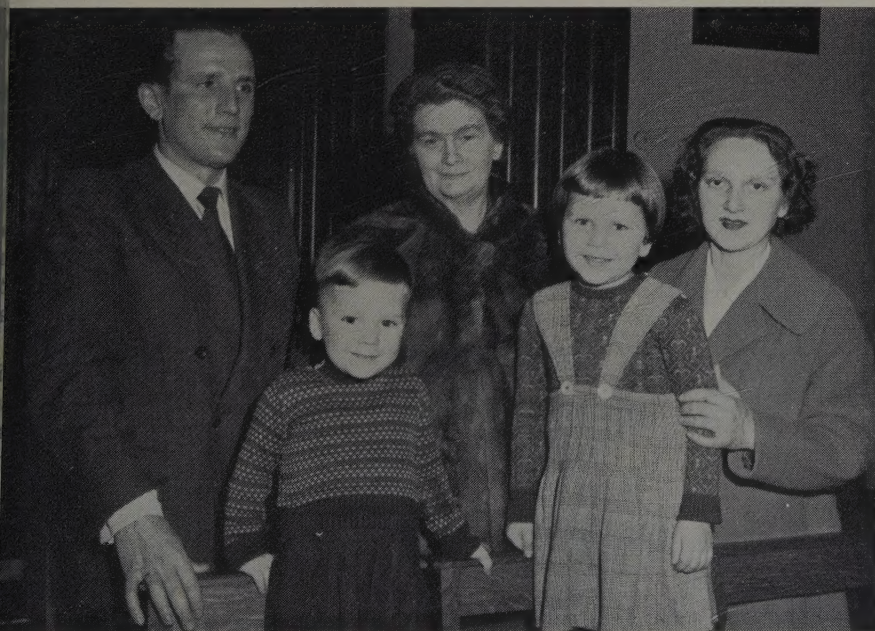
## WHAT THEY'RE SAYING:

**Dr. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies and an Episcopal priest (in a talk in Chicago):** "I wouldn't be surprised if science was actually on the decline. The great minds—the Einsteins—of the next generation will not find challenge in scientific things; they will find challenge in what are essentially theological questions. Much of science today is sterile. It just goes on repeating itself."

\* \* \*

**Bishop Austin Pardue of Pittsburgh (in a sermon at St. Paul's Cathedral, Buffalo):** "What is the Communist dynamic? It is that they actually believe they are predestined to win. . . . This gives them unparalleled flexibility and confidence, which in turn allow them to be daring and adventurous. . . . We American Christians, on the other hand, have watered down our faith to the point where we are only half convinced that God has led America toward a destiny of freedom. . . . We most certainly must improve upon the rights of man with a God-like passion if we are to prevent Communism from capitalizing on our weaknesses. . . . When Americans at this very hour are being tried because they choose to walk rather than ride, we had better look to the Christ who loves all sorts and conditions of men, and we had better put our faith in Him into social action."

Episcopal Church Photo





**The Rt. Rev. Robert H. Mize, 86,** retired Bishop of Salina, Kansas, April 1, in a Yuma, Ariz., hospital. A native of Chicago and graduate of General Theological Seminary, he became a priest in 1897. He served 23 years in Kansas and one in Arizona before being consecrated bishop in 1921. He retired in 1938, moving first to Phoenix and then to Yuma, where he lived with a daughter, Margaret Braden. Father of three children, he saw two sons follow in his footsteps. They are Lt. Col. Edward M. Mize, executive director of the Armed Services Chaplains Commission, Washington, D. C., and the Rev. Robert H. Mize, Jr., director of the St. Francis Boys' Homes in Salina and Ellsworth, Kan. Before his election to the episcopate Bishop Mize was secretary of the Southwest Province Synod.

**The Rev. George S. Tyner, 72,** canon of Trinity Cathedral, Omaha, Neb., Feb. 12, in Omaha. A native of Toronto, he was educated and trained for the ministry in Canada, serving there for a year before coming to the United States in 1912. He served in Nebraska, Kansas and Oklahoma before becoming associated with the cathedral in 1935. He retired from active parochial work in 1951.

**Bishop Nikolai Velimirovich, 79,** self-exiled Serbian Orthodox Bishop of Ochrida and Zitcha, Yugoslavia, on March 18 in St. Tichon's Monastery, South Canaan, Pa. He came to the United States in 1946 after four years imprisonment by the Germans during World War II. He was rector of the theological seminary at St. Tichon's.

**C. O. Horton, 62,** active layman in the Missionary District of Wyoming, March 4, at his home in Green River. He was chairman of the Builders for Christ Campaign in Wyoming and was an alternate to the 1955 General Convention.

**The Rev. Dr. Edgar D. Jones, 79,** former president of the Federal Council of Churches, forerunner of the National Council of Churches, March 26, in Detroit, after a brief illness. Native of Texas and minister emeritus of Detroit's Central Woodward Christian Church, Dr. Jones was well-known for his efforts on behalf of Church unity and his opposition to denominationalism. He also had a reputation as a Lincoln scholar.

## Louisiana Laymen Launch Program for Mission Aid

If your concept of Minute Men comes to an abrupt halt on an embattled green at Lexington, you had better take another hitch in your historical perspective.

For the Minute Men are having a rebirth many miles from the scene of their original activity. And like their historical — if not ancestral — forebearers, they are taking a positive stand to meet an emergency.

The Minute Men (full title, Mission Minute Men) are the spawn of the Episcopal Laymen of Louisiana, and their aim is to fire a shot heard 'round the diocese. The ammunition: a \$10 bill.

It all started when G. Allen Kimball, Lake Charles attorney, ran into stumbling blocks while raising money to build St. Michael's and All Angels' Mission in his home town. Finding that money came not in large amounts from a few people, but in small sums from many, he did some basic arithmetic.

"If we can't get 10 men to give \$1,000 each," he concluded, "surely we can find 1,000 men who will give \$10 each."

He sold the Episcopal Laymen on the idea of circulating a brochure urging the diocese's 7,000 laymen

to pledge \$10 (or more) each year to a Mission Aid Fund, set up by Bishop Girault M. Jones.

Plans called for the bishop to name a different mission to benefit each year.

Personal solicitation by Keymen of the diocese will follow the sending of the brochure. A new Missions Aid Committee was organized with Mr. Kimball as chairman.

After all, the committee reasons, if 1,000 laymen participate, \$10,000 annually will be realized. This is roughly what an endowment fund of \$250,000 would bring if invested at four per cent.

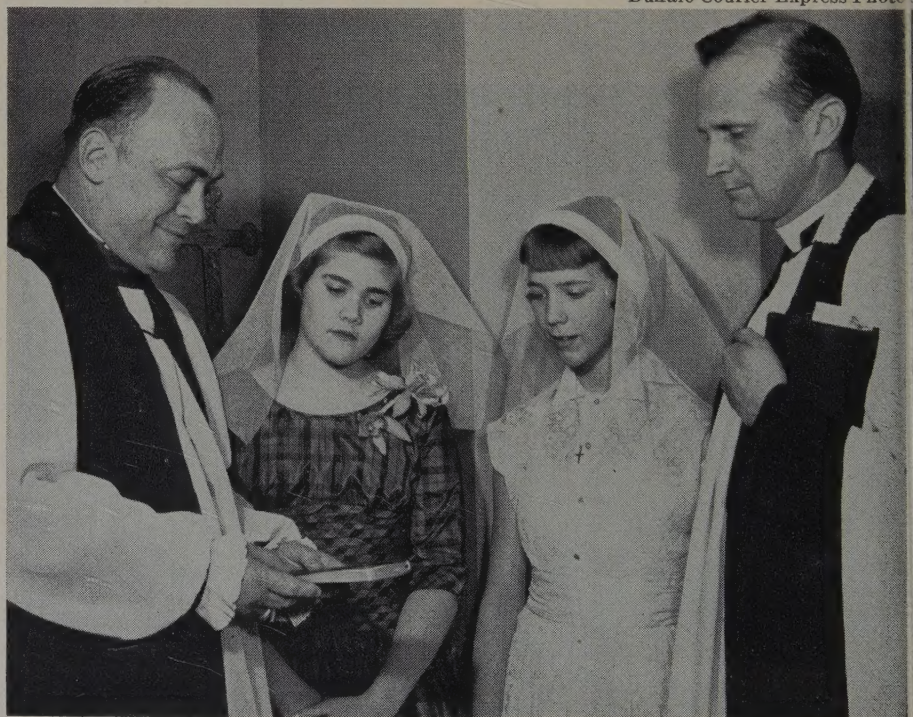
## North Texas Starts Work On Conference Center

Amid optimism and enthusiasm, the Missionary District of North Texas last month set its sights on the 1958 General Convention, when it hopes to become a full-fledged diocese. The District reported a \$350,000 endowment fund at its 46th annual convocation March 9-11 at Midland. The money is earmarked for self-support, a requisite for diocesan status.

In other business, the District approved a budget of \$74,719 and voted \$30,000 toward a conference center near Amarillo.

*First time: It was a big moment in Buffalo recently for Western New York's Bishop L. L. Scaife, left, and the Rev. Harry Vere. Their daughters, Sibyll Scaife, left, and Virginia Vere made their first Communion.*

Buffalo Courier-Express Photo





# THE NEWS IN BRIEF

## Quick Reports from Around the Church

**Disaster—and Christian Charity . . . Salt Lake to Get New Hospital Wing  
Integration: It's a Process, Not an Act . . . Buzz Job at Family Services  
The Weatherman: Give Him Saturdays Off . . . Church Construction Up Again**

► It happened in Atlanta: An Orthodox Church congregation, whose church was destroyed by fire, held a "disaster Mass" in a church of another denomination and used vestments of a third. The Rev. Louis A. Secabe, the Orthodox pastor, accepted Bishop Randolph R. Claiborne's offer of any Episcopal church in Atlanta. His congregation will use St. Timothy's Church until further arrangements can be made. The Greek Orthodox Church gave Father Secabe the required vestments.

► Tragedy and Christian brotherhood: Msgr. Richard T. Crean and two housekeepers died in a fire at St. Mary's Roman Catholic Cathedral in Trenton, N. J. Expressions of sympathy came from all denominations. The Very Rev. Frederic M. Adams, dean of Trinity Cathedral, described Msgr. Crean's death a "great loss to our city. He was a very great man. I shall miss him very much." The Rev. Warren L. Howell of St. Michael's Episcopal Church, just across the street from the burned cathedral, offered the use of his church to the Roman Catholic diocese.

► A new wing—costing "close to a million dollars"—is in the works for St. Mark's Episcopal Hospital in Salt Lake City, Utah. It'll be a four-story, fireproof structure with new wards and semi-private rooms, plus departments for X-ray and emergency treatment.

► You'd have to see it to believe it, but in Rio de Janeiro more than 80,000 abandoned boys roam the streets in a slum area so crime-ridden that even police fear to enter it. Most of the boys—10 years old and up—are evicted from their homes because their families lack food and space. This year the 1956 Youth Offering, collected April 22 in Episcopal churches throughout the United States, will go toward establishment of a Boys Town in Rio. A 35-acre mountain tract has already been purchased. Bishop Louis D. Melcher of Central Brazil and the Rev. Raymond K. Riebs, rector of the American mission, are directing the program.

► The family service is noted for its informality, but the Rev. John P. Ashe, vicar of St. Patrick's Mission, El Cerrito, Calif., had to draw the line not long ago. His junior ushers were distributing church bulletins folded in the form of gliders.

► Things are different these days in the Diocese of Harrisburg. St. Gerald's Church, a mission for Negroes, was closed and its members transferred to Episcopal churches in Harrisburg with white

congregations. A Negro priest—as yet not named—will join the staff of St. Stephen's Cathedral. Bishop John Thomas Heistand put it this way: "We believe that integration of our white and Negro brothers is essentially Christian. Complete integration is a process—not an act. Our opportunity as Christians is clear."

► Things have changed in Maywood, Ill., too. Easter Sunday was the last day of segregated worship for white and Negro Episcopalians in that Midwestern city. St. Simon the Cyrenian Church, with 85 Negro members, was closed and its congregation merged with the Church of the Holy Communion. Bishop Gerald Francis Burrill of Chicago summed it up this way: "Both congregations intend to make their life in the Church an expression of their Christian intention that God creates all men in His own image, and that all men, regardless of race or color, have immortal souls and are equally dear to Him." On Sunday, April 8, extra chairs were needed to handle the overflow of worshippers at the Church of the Holy Communion. Many white parishoners personally welcomed about 20 Negroes who appeared for the services. In all, 172 persons came to the church—about 100 more than the average for the first Sunday after Easter.

► Can anyone beat this? The Diocese of Long Island reports that its contributions to Episcopal charities has increased more than 150 per cent during the past five years. In 1951, a total of \$51,136 was given by Long Island Episcopalians. In 1955 the figure was \$159,033.

► How's your building program coming along? Government figures show church construction was a record \$55-million for the month of February. That was \$2-million higher than February last year, and the total figure of \$113-million for both January and February of 1956 was a five per cent gain over last year. The end isn't in sight, either. A national fund-raising council says at least 70,000 new suburban churches may have to be built in the next 20 years because of population shifts.

► The Diocese of Connecticut will soon start construction of its first apartment dwelling for retired clergy and their wives. Others will be built on the Church Home grounds of Hartford as money becomes available. The cottage-type buildings will have two housekeeping apartments, including a big living room, dining alcove, kitchen and bath. The Church Home already has two buildings which provide housing for some 50 older women.



# NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► Here's what West Virginia is doing to meet problems of racial integration in schools, churches and employment: A corps of 20 white and Negro leaders has been organized to call on local communities to help bring about integration in a "peaceful, Christian way." They'll set up educational panels, seminars, and the like at the request of communities without cost to them. The project is being sponsored by the West Virginia Council of Churches. The purpose is not to "step in and tell courts and school officials when and how to end segregation. However, as they take this step, we stand ready to help."

► Our changing times: The Rev. Earl N. Dorff of Oklahoma City, a Methodist, is feeling the pinch of modern life. He wants weather broadcasters and telecasters to go "into hiding" every Saturday. "When they agree that Sunday will be warm and fair, my members decide to get up early and go to grandma's. If the telecasters agree that it is going to be a cold or wet Sunday, then the members decide to sleep in." He suggested a "minister's fund" to provide Saturday vacations for all weather forecasters. Tennessee Ernie Ford, the television star, summed up our changing times another way: "Some folks," he observed, "go to church three times in their lives—when they're hatched, matched, and dispatched."

► Things you didn't know: A survey of 1,358 high school students in six states showed that they understood the Revised Standard Version of the Bible better than the King James. It also showed that they fail to understand many portions of both Bibles. The test was given by an Ohio Presbyterian minister working toward a doctor of philosophy degree.

► The Diocese of Delaware will establish homes for the aged in all three counties of the state. Subject to zoning approval, Wilmington's Delaware Hospital will sell the diocese an \$80,000 residence for the home in New Castle County.

► A move by the Mississippi Legislature to take away property tax exemption from churches that practice racial integration never got off the ground—although it did throw a scare into church people of the state. The bill passed the Senate but never reached the House for a vote. Gov. J. P. Coleman indicated he would have vetoed the measure, anyway. He took the position that if "reforms are needed in the church" they should be brought about by the people and not the government.

► Have you heard everything? Maybe not. A woman driver in Westerly, R. I., hit a truck with her car and kept going. Stopped by police she explained she was hurrying because she was "late for church."



*Honolulu Frolic: Iolani School for Boys, an Episcopal institution, has its first racing shell for interscholastic competition. An eager crew carried "The Raider" across campus to a canal. Bob Sawtelle (left), veteran racing enthusiast, will coach the team.*

► Something else you didn't know: In relation to the total population, there are fewer "unchurched" people in the country today than ever before. A National Council of Churches survey shows that while the population had increased by 44,367,000 between 1926 and 1954, the number of persons not reported on the rolls of any religious body rose by just 1,450,000 in those years. The largest number of "unchurched" was in 1940, when the figure rose to 67,200,000 in a population of 132,122,000. By 1954, the number had declined to 64,200,000 out of a population of 161,762,000.

► Congress has before it a bill to make "In God We Trust" the official motto of the United States.

## TICKING IT OFF . . .

F. O. Alexander, the Philadelphia Bulletin's crack cartoonist, has received a National Brotherhood Award from the National Conference of Christians and Jews. He's a vestryman at St. Paul's Church, Elkins Park . . . Bishop J. Brooks Mosley is the newly appointed chairman of the Wilmington, Del., Welfare Council's committee on housing . . . The Rev. Richard B. Stott, chaplain at Cornell University, will spend the next year studying at St. Augustine's College at Canterbury Cathedral, England . . . Philadelphia Divinity School will soon have two new staff members: The Rev. William W. Manross as librarian, and the Rev. James Leland Jones Jr. as instructor in Biblical literature . . . The Diocese of Dallas has a full-time business manager for the first time in its 104-year-old history. He's Jack A. Austin, 47, a former real estate man . . . The Rt. Rev. William J. Gordon Jr. is president of the newly formed Alaska Association of Churches composed of seven Protestant groups.



## Arabs Want Native Bishop for Church in Jerusalem

The British and French governments are not the only ones having trouble in the Middle East. So is the Anglican Church — especially in the Diocese of Jerusalem. An *ECnews* correspondent in London, the Rev. Lewi Morgan, makes this report:

For over three years there have been attempts to secure the consecration of an Arab Anglican priest as bishop in Jerusalem. Petitions have been made to the present bishop, the Rt. Rev. Weston Henry Stewart, with the request that they be forwarded to the Archbishop of Canterbury. Dr. Stewart has stated he would greatly value the help of an Arab assistant bishop, but this does not satisfy local feeling. It is maintained that one of the 12 to 14 Arab Anglican priests should be given full jurisdiction. This is not possible at present since diocesan jurisdiction extends to Cyprus and other Middle East states, including areas where the Anglican population is almost entirely British.

The matter is expected to become acute when Bishop Stewart retires. There are some four to five thousand Anglican laity in Jordan. The congregation at St. George's Cathedral, Jerusalem (Anglican), is largely Arab-speaking.

The Anglican Church plays an im-

portant role in Jerusalem as the "bridge" between the ways of worship and witness of the Reformed churches and the more ancient churches of Christendom.

## Queen Lays Cornerstone For Coventry Cathedral

Queen Elizabeth II laid the cornerstone for the new \$3,000,000 Coventry Cathedral in England to replace the ancient one destroyed by German bombers in the 1940 blitz.

Heading a group of German clergy attending the services was Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation and a recent visitor to the United States. Also among the congregation of 3,000 was Prime Minister Anthony Eden and Lady Eden.

The ceremony was the first official act of Coventry's new Bishop, the Rt. Rev. Cuthbert Bardsley.

## Dean Pike Cites Dangers In U. S. Religious Revival

Broadening influence of the church in scholarship and practical affairs is the reason for America's current religious revival—not reaction to materialism or just evangelistic results.

So said Dean James A. Pike of New York's Cathedral of St. John the Divine. He was interviewed in Montreal where he had a Lenten

speaking engagement at Christ Church Cathedral.

Fifteen years ago, Christianity had practically none of its present significant influence in university and intellectual circles, he said.

The dean cited three dangers of this revival, however. One was that renewed interest in "personal religion" has brought the tendency "to consider God as a sort of errand boy". A second danger: "to use God as a protection against Communism," a concept widespread in the United States, he said. The third danger, Dean Pike declared, is that as people express their religion publicly more and more, they may not understand that they must behave according to their professed belief.

## In Brief . . .

There have been no divorces in the 400 marriages performed by the Rev. Albert Mabey, vicar of Purbrook, England. His secret for success? Movies. He films each wedding ceremony he conducts. The reels are filed. There have been the inevitable squabbles among couples he has married. When the two people concerned come to their vicar for advice, he invites them into his own living room. Out comes projector and screen. Off go the lights. The memories brought back by their wedding-day pictures have inspired couples to try again to live like newly-weds.

The Rev. Leslie Bliss of St. Crispin with Christ Church in London has made an unusual plea to young Englishmen: "Don't propose on Sunday." He was quick to explain that there was no theological reason for his request—just a very human one. Mondays are traditionally the minister's day off. His Mondays are being ruined by young couples who become engaged on Sunday. On Mondays they rush to the rectory to discuss wedding plans with their vicar.

A new British Broadcasting Corporation survey shows that nearly 14,000,000 adults in England—one in three persons—are frequent listeners to religious broadcasts. Three and a half million in this total never go to church services at all.

The Cathedral in Seoul, Korea, has six new bronze-coated brass candlesticks for its high altar. The gift was sent by Great Britain in memory of Fr. Charles Hunt who died in Communist hands in North Korea in 1950.



**Consecration:** On March 4th, the Rev. Plino L. Simoes (kneeling) became Bishop of Southwestern Brazil, succeeding Bishop Egmont M. Kriskke. The vacancy came when Bishop Athalicio Pithan of Southern Brazil retired and Bishop Kriskke's jurisdiction was transferred. Bishops Louis C. Melcher (left), of Central Brazil, Jonathan B. Bentley, of National Council, and Daniel I. Evans (Anglican), of Argentina, took part.



# Editorials

## The Lonely Middle Road

The middle road is often a lonely road. Few of us like loneliness; yet this is sometimes the price a man has to pay for spiritual and intellectual honesty.

Ralph McGill, of the *Atlanta Constitution*, quotes a friend who recently gave him an elementary lesson in "How To Be Elected." This friend, an able and trained political writer, had followed the primary campaigns in Minnesota last month.

"Adlai Stevenson," he said, "suffers the really very harmful ability to see both sides of a problem and to state the issue thoroughly and with clarity.

"We reporters who traveled with the candidates early sensed this discontent on the part of the farm audiences. Both candidates were firmly against the Benson farm plan.

"But there was a difference. And it was precisely this which caused the farm protest vote to go largely to Senator Kefauver.

"Adlai Stevenson spoke to the farmers on the problem and outlined to them the complexities of it. It was, he said, one of the most important issues before the people and no ready solution was available. Therefore, he strongly supported the 90 per cent parity program which the Democratic Party, under Sam Rayburn's leadership, has been pushing in Congress. . . .

"Senator Kefauver didn't clarify, or discuss the problem. He was brief and to the point. He told the Minnesota farmers he was for 100 per cent parity for every farmer who didn't make an annual profit of \$7,000.

"This certainly is no solution to the farm problem and the enormous surpluses. But for the farmers it was something which sounded like a guaranteed annual wage of \$7,000. . . .

"That's how they voted. . . ."

Then came this significant comment: "A man who sees and presents both sides of an issue or problem, trying to make the issue clear, appears to people as a man beset by doubts. They don't want to be informed about the pros and cons of things. They want someone who knows, OR SAYS HE KNOWS, what to do. That's why the candidate who promises the most so often wins the most."

In most great issues there are usually two sharply defined "sides." The natural tendency is

to pick one or the other. You do not get much out of a horse race by betting on every horse in the race.

The difficulty here is that life rarely presents us with such sporting choices. The issue is more often than not a matter of some good on one side and some good on the other, and a little bad on each. The easy way is to choose one side or the other, regardless, and fight to the finish.



Stevenson . . .  
"I shall try to fool no one . . . with easy answers to hard problems."



Kefauver . . .  
promises Minnesota farmers 100 per cent of parity and a "guaranteed wage" of \$7,000.



Eisenhower . . .  
Champion of the Middle Road. He, too, has an "allergy to hollow promises."

The man who wants to be honest with himself as well as with others cannot do quite that easily. He has to weigh the elements in a situation, to balance one argument against another, and often to reserve judgment until he has more facts to work with. This is especially so when great principles are at stake and when human beings, because they are not infallible, have clouded the issue by stubbornness and pride.

Sometimes this middle road is also a heartbreaking road. The man in the middle finds himself despised by both sides and understood by neither. They tell him that the man who "sits in the fence" in the midst of the battle is little use to anybody. At this point some very bright partisans might suggest that he is actually in the way, for by standing "in the middle of the road" he blocks traffic both ways.

Without friendly party support and with no crowd to cheer him on, his temptation is to leap into one camp or the other. It doesn't matter which side it is just so long as the loneliness of the situation is banished.

This is the temptation to take sides on every issue, to join some party, and to



"party above the principle." It is a temptation which this magazine and its editor will always try to resist.

We have consciously and deliberately chosen a middle way. This does not imply a continuous compromise, but just the opposite.

We do not "straddle the fence," but we know that we shall often seem by our partisan friends to do so.

Truth is a many-sided, indeed a "many splendored thing." It is a rare situation in which any one side of a vital issue has a monopoly of it.

Hegel developed a philosophy of history around the three-fold process of "thesis, antithesis and synthesis." While there is much in Hegel's theory of historical development which we cannot accept, this is one aspect of it which makes sense to us. Put in the simplest terms, it is this: Truth usually resides somewhere between the extremes. This idea seems to us to be essential to the Anglican tradition. Our fathers at the Reformation were confronted with two extreme positions. They saw good in each and dangers in both. They tried to put this principle to work. What they produced was not a compromise. It was and remains a synthesis, which is a far more dynamic thing.

It is our conviction that in most cases the truth is to be found along this middle road. It probably will always be a lonely road. The men and women who travel it will know the pain of finding two people who hate each other, and of finding themselves rejected by each. But this can be raised to a spiritual level if it is offered to God as a ministry of mediation.

In the meantime we shall continue to admire A. A. A. Adlai Stevenson who, like President Eisenhower, refuses to be led into immoral compromises by those who say that it is more important to be elected than to be honest. Mr. Stevenson himself has said: "I shall try to fool no one, including myself, with slogans and false promises or easy answers to hard problems. . . . I must frankly add it is quite possible I may not be the best candidate if winning is the first objective because I have an allergy for hollow promises . . . I am told that promises pay, that they are indispensable to victory, and that keeping them is far less important than making them. Well, I don't agree . . ."

END.

## Speaking Personally —



At last there is *light in the East*. The new peace plan for Palestine in which United Nations General Secretary Dag Hammarskjöld will play the leading part is worth watching. As Christians it is natural that we should be interested in everything which pertains to the Holy Land. Today I believe this concern is even more relevant because of the growing conviction that the "Christian" nations of the West are ultimately responsible for the tensions between the Arab and the Jew.

One reason for my optimism about the new plan is that it is utterly simple, with three steps. First is the personal presence of the Secretary General as mediator; second, practical steps to block outbreak of war (the admission of neutral observers, for example); third, more effective support of the Truce Commission.

The way of the mediator is a hard one. If any man on earth knows that to be true it is Mr. Hammarskjöld. The prayers of the Christian world should go with him during these days ahead.

— • —

"*Mississippi Threatens the Church.*" This was a headline in a Southern newspaper. The story was about a bill passed by the Mississippi Senate which if approved by the House would have deprived churches and religious organizations which practice racial integration of their property tax exemption.

Governor Coleman said the right thing at the right time. Here are his words: ". . . if any reforms are needed in a church, I think the people should bring these reforms—not the government."

— • —

Religion and science are beginning to be friends again—although the romance hasn't gone quite as far as some enthusiasts seem to think. Professor Niels Bohr's recent Gifford Lectures are, however, most encouraging to those of us who believe there is no basic antagonism between theologians and scientists when each understands his method, his field of inquiry, and his limitations.

Professor Bohr is not a slave to "the tyranny of materialistic determinism." He is humble before the paradoxes of human existence, such as the ancient controversy between free-will and determinism. Taking the wave theory of light and the quantum theory of light as examples, Professor Bohr asserts that the human mind when confronted with the ultimate realities has to accept what on the surface seem to be contradictions but which must ultimately be considered to be complementary.

So it is good to know that science has not destroyed religious belief, although if scientists and statesmen ever lose their spiritual convictions they may someday destroy the world.

*William S. Lea*



# RE-ENTER GOD!

*by Chad Walsh*

**N**OT SO LONG AGO I launched a sociological research among the juke boxes, and was advised, to a thumping dance tune, of "Faith, hope and charity, that's the way to live successfully. How do I know? The Bible tells me so." Other disks urged me to take my troubles to the Man Upstairs, and I have even learned, through a friend, of one musical homily in which the singer announces that "I'm going on a honeymoon with Jesus."

Religion is certainly with us these days. I have the dazed sensation of one who has seen the world come full circle in the space of thirty years. I grew up in a small Virginia town which, from the sociologist's viewpoint, was archaic. The old time religion was holding on vigorously there while it was retreating in the northern cities. The grammar school I attended was for most practical purposes a Protestant parochial school, with chapel services, hymn singing and frequent sermons by visiting ministers.

In general, though, the 1920's and 1930's were a time when the lingering survivals of religious tradition were being given the boot in publicly supported education, from kindergarten to university. This was partly due to the doctrine of the separation of

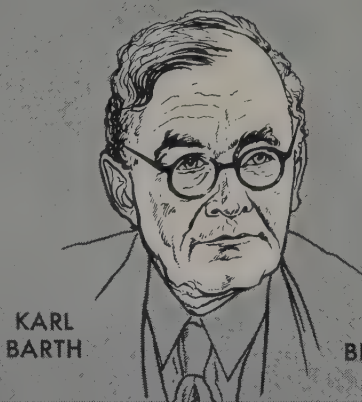
church and state; still more, perhaps, to the prevailing mood of the decades, which trusted more in science and man's mighty efforts than in a God who could not be isolated in the test-tube or verified by methods of statistical analysis. The increasing secularization of the schools was mightily aided by the newer theories of pedagogy which streamed from Columbia and other centers—theories not explicitly agnostic, but which emphasized the child in his here and now and put such stress on his adjustment to the "peer group" and the democratic society that adjustment to God seemed unreal and unimportant.

The tide is definitely turning. The signs of the shift I shall come to in a moment. They are unmistakable. But the reasons for the shift are far from clear, perhaps because there are too many of them. Certainly, one powerful factor is that during the 1920's and 1930's when secularism seemed to be carrying the day, God raised up as brilliant and profound a cluster of theological thinkers as during any comparable pair of decades. The word got around that Barth, Brunner and Niebuhr were bright. Intellectuals who were uneasy about Niebuhr's theology could not keep from respecting his political theories, and some at

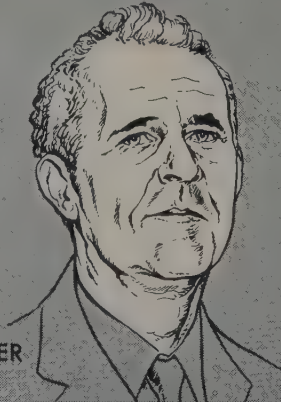
last began cautiously examining the theology which underlay his sociology. Then there were the literary men who became converted to orthodox Christianity: two Anglicans, T. S. Eliot and W. H. Auden, I mention prominently here.

The sinewy intellectual framework of the Christian faith was being examined and restated in terms meaningful to modern man at the precise moment that modern secularism was beginning to break apart at the seams. The great Depression, the rise of fascism and communism, the outbreak of World War II, finally the coming of the nuclear age and the interminable reaches of the Cold War—these dramatized the limited control that unaided humanity has over its destiny and cast doubt on the inherently benevolent role of science itself. Such events and developments—and this is important—also provided strong empirical evidence for the traditional Christian concept of human nature, including the doctrine of Original Sin. All in all, Christianity began to seem—to an increasing number of thoughtful people—a pragmatic necessity if any civilization was to continue, and many of them also began to suspect that, incredible as it may seem, the Apostles' Creed sounds on a

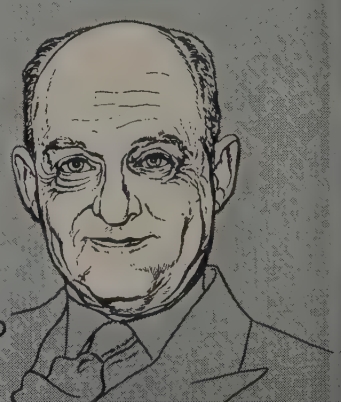
*The word got around that Barth, Brunner, and Niebuhr were bright . . . and then there were two literary men—T. S. Eliot and W. H. Auden.*



KARL  
BARTH



EMILE  
BRUNNER



REINHOLD  
NIEBUHR



ling, it might just possibly be and therefore throw more light on man's past and future than any comparable system of thought.

It was not until the 1940's that "return to religion" began to show on mass characteristics. That was the period when high-level writers who could express themselves simply—such as C. S. Lewis and Elton Trueblood—acquired big followings. On other levels, mostly lower, "peace of mind" was offered in dozens of attractive wrappings. Book publishers, thoughtfully noting the decline in the sales of fiction and the popularity of religious books, soon hastened to set up special departments with full-time edi-

meanwhile, something like the old-time revivalist was flourishing in, but adapted to the neon and television age, and often with backing from the more sedate church members. By the time the Eisenhower administration came into office the stage was set for the steady and explicit emphasis on religion which has now become the Washington style: God added to the flag pledge, prayer by the president at inaugurations and prayer at many government breakfasts and meetings.

An Egyptian, returning from the land of the Arian controversy, would find at home thumbing through the best-seller lists or listening to the juke boxes. He would recall the popular ditties he had once sung on the nature of the Trinity. He would remember also the magnificent theological debates of his day. Today, in his time, religion is increasingly alive interest on all levels, from the highest to such a low that you hardly get lower.

Now it is theoretically possible to follow all this religious ferment, and the jammed seminaries and churches, present nothing more than a time



*Spotlighting Campus Christianity: the Very Rev. John B. Coburn, president, Church Society of College Work; the Rev. Dr. Arthur L. Kinsolving, chairman, National Commission on College Work; the Rev. Philip T. Zabriskie, executive secretary, and Miss Louise Gehan, associate secretary, respectively, National Council's Division of College Work.*

of psychological fatigue, coupled with a rather desperate hope that God will keep the Russians in their place. This may be. A Christian need not hesitate to acknowledge a streak of skepticism in his own nature: it helps keep his Christianity as Christian as possible. But, though many sub-Christian factors are undoubtedly at work and the picture is murky and hazy, I think it probable that the long-range trends are genuinely toward a re-evaluation of religion in general and Christianity in particular, and that the coming decades will see a continuing attempt to think through what Christianity has to say about a variety of subjects, education included. Already the signs of this latter activity are multiplying.

In the church-related colleges, chapel had often become a drab habit, and departments of religion were frequently staffed by some retired minister who did not have an adequate pension and had to be taken care of somehow. This situation has changed, and fast. A new sense of the chapel as the center of a religiously-oriented community is growing, and the newer brand of religion professor is likely to be a hawk-like young man fresh from Union Theological Seminary and carrying a Ph.D. in his pocket. When he drinks coffee at the Union, students badger him with questions at their peril, for he is more than their match in the sharp parry-and-thrust of the intellect. Among his other ac-

*continued on page 27*

*H. Auden . . . and C. S. Lewis and Elton Trueblood attracted a following.*



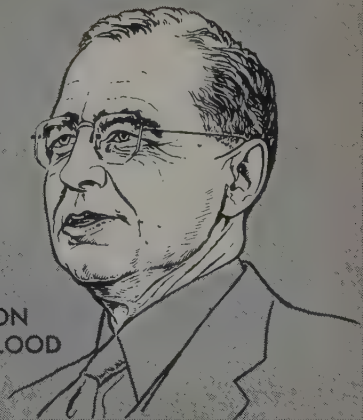
W. H. AUDEN



C. S. LEWIS



ELTON TRUEBLOOD





# A LAYMAN'S PROGRAM THAT REALLY CLICKS

**When You Come Right Down To It, Your Parson Is A Busy Man. Here's  
The Story Of How A Laymen's Group Took On Some Of The Work.**

*by Fred A. George, Jr.*

**A** GOOD place to begin is with a man who had a *conviction*—that there should be no organized men's group at All Saints' Episcopal Church in Atlanta. And the time to begin is back in the fall of 1953.

More than 100 men and women had been studying the needs and the shortcomings of their parish. The final session of an eight weeks' workshop had recommended projects concerned with college work, young adults, lay readers and the men of the parish.

Within a month follow-up workshops were considering each of the suggested projects. One of the parish leaders—the man with the conviction about men's work—selected the group which was to formulate a program for the men; he wanted to see to it that no formal men's organization was created. His opposition, how-

ever, was overruled; an eight point program was put together. And enthusiasm was so great that before the recommendations could be presented to the parish a men's organization had come into existence.

But this was no typical men's club with a once-a-month meeting attended by a handful of men in a pitiful mocking of a civic club. Instead, men were divided into eight small groups according to their various interests and talents. Each group was to meet independently and often enough to accomplish its purpose. General meetings were to be held three or four times during the year for reports on the groups' activity.

For two years now this men's program has chalked up some pretty significant accomplishments, the worth of some even being measured on a

city-wide basis. Currently, eight groups are functioning.

Perhaps the most important is the counseling activity which does most of its work on an 'off-the-record' basis. Its members are psychiatrists, lawyers and businessmen, and they have worked on and solved problems as varied as their backgrounds.

Primarily the group supplements the counseling of the parish priest and his curate. Usually small task forces of three or four men are assigned to a situation or problem. And from the very beginning the group has operated as friends helping a friend, rather than as adviser and client. The work in this area has been so important that a number of other Atlanta churches have often sought the assistance of All Saints' laymen-counselors.

*Spiritual understanding—from two week-end retreats a year . . . and the Word is brought to soldiers at Ft. McPherson*







*Counseling, the most important work of the lay group, is handled by trained lawyers, businessmen, and psychiatrists.*

Another group—the *lay readers*—has produced an impact felt far beyond their parish, has even brought about the most drastic change in the lives of a number of men. Since the group was formed, 22 laymen, 20 college students and five army officers have been given extensive training as lay readers. Members assist in the Family Service each Sunday at All Saints' and in special Advent and Lenten Services. They also take turns in giving special instructions on the Service of Baptism, meeting with both parents and Godparents of each child to be baptized to discuss the implications of Baptism and their responsibilities. And they also have assumed full responsibility for services at two missions assigned to them by Bishop Randolph R. Claiborne of Atlanta. The army officers, in the absence of an Episcopal chaplain, conduct regular services each Sunday at nearby Ft. McPherson. Two postulants for Perpetual Diaconate have come out of this group of laymen.

Then there is the *visitation* committee. Off to a comparatively slow start when the men's program was

organized, this group has, within the last year, become extremely important. The whole city has been broken down into districts with a team assigned to each. Teams make home calls on new members, serve as welcoming committees for transferees, and assist the rector in calling on the parish sick.

The *work* group is composed of do-it-yourself handymen. They have painted all the Sunday School classrooms and reported "mission accomplished!" on many other projects including minor repair jobs and even the tending of the churchyard shrubbery.

The *retreat* group is concerned with advancing the spiritual life of the men of the parish. Each year two week-end retreats are held—the by-product of an initial week end (held in June of 1954) when 17 laymen met to arrive at a better understanding of Christianity and its application in their everyday lives.

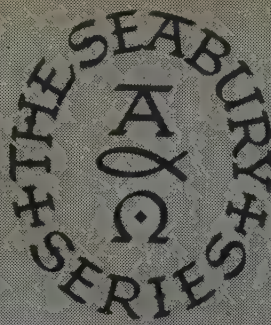
Other groups have concerned themselves with *publicity*, *transportation*, and the job of *ushering* at regular

services and being *informal hosts* at the after-service coffee hours.

The publicity group has done a good job of keeping both Atlanta and its parish informed about All Saints' activity calendar. And the transportation group not only provides a lot of transportation in getting people to and from church but has provided a similar service for fellow communicants going to out-of-city conferences and retreats.

These are the facts which indicate that the men's organization at All Saints' has been unique, has been really successful. But the best measurement of its accomplishments is what's happened to the man we began with—the man who had a conviction about no laymen's organization. He became the first president of the *Men of All Saints'*. He is now president of the *diocesan* laymen's organization. He spends a great deal of time traveling about the Diocese of Atlanta, talking to men's groups, encouraging them to find their place in the redemptive life of the Church. The man: Frank H. Griggs, a prominent architect in Atlanta. END





# THE Seabury

## Materials for Christian Education prepared at the direction of General Convention

**T**HIS spring five more new courses in The Seabury Series — Kindergarten, Grades 2, 5, and 8, and a Parents' Manual for use with these grades — will be ready for the Church. A Preview, describing these and other courses in detail, was mailed to parishes and missions April 2, and should reach all areas by April 20. Watch for the Preview, for it contains a sample kit order blank and two special money-saving offers. If you act promptly, you should be able to have samples of most new materials in your hands shortly after June 1.

### *Courses Published Last Year*

#### **GRADE 1**

##### **TISH AND MIKE**

*Two of God's Children, Christmas Is Special, and Discoveries, by Agnes Hickson. Illustrated in full color by Randolph Chitwood. Pupil's Take-home Readers, 32 pages each. Three booklets. The set, \$1.15*

##### **THE CHURCH IS MY HOME, TOO**

*Illustrated in black and white by Jean Macdonald Porter. Teacher's Manual, 160 pages. \$1.25*

#### **GRADE 4**

##### **GOD'S FAMILY**

*by E. M. Conger. Illustrated in two colors by Gregor Thompson Goethals. Pupil's Take-home Reader, 192 pages. \$1.40*

##### **RIGHT OR WRONG?**

*Illustrated in black and white by Gregor Thompson Goethals. Teacher's Manual, 192 pages. \$1.40*

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*Illustrated in full color by Charles Clement. Primary Pupil's Book, 32 pages. \$ .55*

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*by Gladys Quist. Illustrated in black and white by Randolph Chitwood. Teacher's Manual for use with primary and junior classes, 48 pages. \$ .75*

**T**HESE carefully graded church school materials are well-written, beautifully illustrated, and carefully printed. More important, they are parish tested and proved. Success in using them is dependent, of course, on your parish-wide program.

*Distributed by*

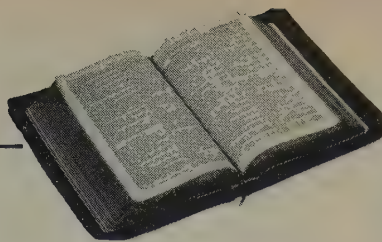
# THE SEABURY





19





## How do You Read the Bible?

**T**HE Bible may be read in any or all of the following ways: 1. as great literature; 2. as a history of the Jews and of the early Christian Church; 3. as a philosophy of history; 4. as a book of Religion containing a divine revelation.

The Bible is great literature; and selections from it have been published in a single volume to encourage people to read it as such. It is history, and the source-book of all other histories of the Jewish race and of the Apostolic Church. It is a philosophy of history—history seen in the light of purpose and end. It has always been believed to contain a divine revelation—the Word of God to mankind—in order that man might know God's character and will.

It is in this last sense that we find the greatest reason for reading it. To read it in the other ways may be interesting enough; but its supreme value lies in what it has to tell us about God and the working out of His purpose for mankind, as well as in the help and guidance it affords for our daily life . . .

The Bible is not a single book, but a collection of many books or documents written by various authors over a period of a thousand years or so, reflecting the ideas, secular and religious, of the times in which the writers lived. We have to be prepared, therefore, for differences in moral standards, for out-grown ideas in both science and religion, not being disturbed because we do not think today in those same terms. The revelation of God in the Bible is a gradual and progressive revelation, becoming clearer and more complete as we come to the prophets and move into the New Testament . . .

If you want to read the Bible straight through, we recommend that before you do so, you read carefully the book *THE HOLY SCRIPTURES*, published by the Department of Christian Education of the National Council.

From A Forward Movement Publication  
entitled "How To Read The Bible"

*This installment is based on the following Scripture references: Isaiah 33:17-24; Mark 1:9-20; Luke 13:18-30; 18:15-30; Acts 28:23-31; Revelations 11:15.*

**M**ORE than twelve centuries had passed since Moses heard the call of God and the people of Israel began their long spiritual pilgrimage. There had been many turnings in the road and, for many, it must have seemed to lead nowhere at all. From prosperity and power under David and Solomon they had descended to the impotence of the divided monarchies and the final disaster of the Exile. As a narrative of human achievement one could easily think of Israel's story as a tragic farce, a bitter commentary on the futility of human effort and the fatuity of human pride.

But we do not read the Old Testament just as human history; it is not a story of man's failure, but of God's success. Underneath the superficial cross-currents of political success and failure one can plainly feel the ground-swell of God's purpose moving tirelessly forward. He had intended Israel to be a prophetic and priestly nation dedicated to bringing the knowledge of God to all the families of the earth. The spiritual leaders of Israel, the creative minority, understood this and looked forward in eager confidence to the time when the divine intent would be fulfilled and the earth would "be full of the knowledge of the Lord, as the waters

cover the sea (Isa. 11:9)." Few they were, these men were the Israel and knew that the destiny of their people was not to be realized in a future kingdom of Israel, only in the Kingdom of God.

Isaiah 33:17-24, composed by an unknown prophet of post-exilic times is just one expression of this assurance of the Kingdom which kept the heart of Israel alive during years of spiritual depression, but is a singularly beautiful one. Though the language in some places is obscure, it is not difficult to trace the main outlines of the prophetic picture. In the Kingdom of God, says, there will be no oppression (v. 18f), no battleships (21b), no sickness (24), but only beauty and peace (20f), and the forgiveness of sins. Many different images are used in these late passages of the Old Testament to describe the Kingdom, all are merely various ways of conveying vivid the conviction that God had not failed, but would one day carry out His will to be done on earth as it is in heaven.

It is this faith which unites the Old and the New Testaments. The climax of the Old Testament story is not to be found in the Old Testament itself nor in the infancy narratives of Matthew and Luke, but in the first chapter of Mark (the earliest of the gospels to be written). In this dramatic account of the opening scene of our Lord's ministry it picks up the thread of the Old Testament story.



# the Kingdom

*Continuing Bible Study by Robert C. Dentan*

verse which tells that, when Jesus was imprisoned, "Jesus came to Galilee preaching the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel' (meaning, 'This good news.') (Mark 1:14f)."

To understand our Lord's teaching, we must grasp first of all the centrality of the idea of the Kingdom. Jesus did not come primarily to teach the doctrine of God or new moral principles. He came to declare that the reign of God was beginning to break in upon the world and that the doors of the Kingdom were already open to those who were prepared to enter them. The final establishment of the Kingdom might be centuries in the future, but its foundations were laid and the energies necessary for its completion were already at work.

In Luke 13:18-30 we find several metaphors of the Kingdom. In one (19) it is compared to a grain of mustard seed or a bit of leaven, both of which are so small as to be almost imperceptible at first and yet are capable of growing to prodigious dimensions. So the Kingdom as first seen in the fragile body of Jesus appears almost contemptible and yet is the day destined to cover the earth.

In vs. 24-30 Jesus pictures the universal scope of the Kingdom. It depended not merely for the ancient world of God, but for all the world:

east, west, north and south (29). Though the gate is broad enough to admit men of all nations, it is too narrow to permit the passage of the careless and the arrogant. Citizenship in the Kingdom is for those of deep and humble faith (24-28). This was a rebuke to those who rejected the teaching of their own prophets and thought that Jewish birth was sufficient to guarantee acceptance into the Kingdom. As we shall see later, membership in the Kingdom involves a certain quality of life. If men will not live the life, they cannot hope to find the Kingdom.

The same note of warning is to be heard in Luke 18:15-30. God's Kingdom has no room for the proud and self-satisfied, for those who are wise in their own conceits or are tied down to material possessions or merely worldly values. It is open only to those who, like little children, are humble, open-hearted, unsophisticated and teachable.

These were the things that Jesus said as He began His ministry in Galilee, inaugurating not only the New Testament story but the last and final chapter in the history of a fallen race. These things were also the burden of the first Christian missionaries, as we see from Acts 28:23-31. And despite the altered terminology of later times the essential faith of the Church is still best expressed by the little hymn of the Kingdom in Revelation 11:15. END

## *In the Next Issue:*

*Jesus—Himself the King. Dr. Dentan deals first with the impact Christ made because he spoke as one who had authority in His own person.*

## Annually

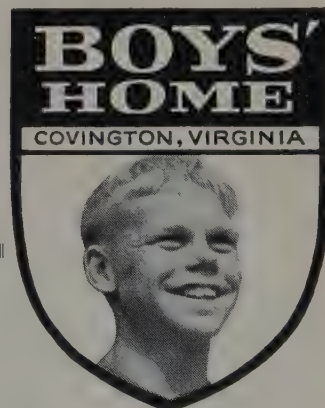
SEVERAL HUNDRED  
BOYS MAY BE TURNED  
AWAY AND DENIED  
THE CHRISTIAN TRAIN-  
ING AND THE HOME  
THEY NEED—SIMPLY  
BECAUSE THERE ISN'T  
ROOM!



Will You Help  
Match  
\$100,000



*Last year a gift of one hundred thousand dollars was made to BOYS' HOME at Covington, Va. —with the provision that it be matched with additional gifts of an equal amount. Much progress has been made in raising the matching fund but YOUR help is needed. Won't you help? The two hundred thousand dollars will build "the Little Boy's Cottage" which will house about forty more boys. INVESTIGATE...*



MAIL YOUR GIFT of any size (which can be deducted in computing your income taxes) to Bishop William Marmion, care of Boys' Home, Covington, Virginia.





# BOOKS of Significance Reviewed

THE book page of the previous issue featured *The Gandhi Reader* with the comment that it helps us to see the world from the perspective of Asia. Now I want to call your attention to one of the most sober, conscience-stirring books imaginable, which I wish every white American would read and which every white Christian surely should read.

## THE COLOR CURTAIN; A REPORT ON THE BANDUNG CONFERENCE.

By Richard Wright. Foreword by Gunnar Myrdal. World Publishing Co. 221 pp. \$3.75.

Mr. Wright, an American Negro, novelist and disillusioned ex-Communist, attended as a journalistic observer the celebrated Bandung Conference of peoples of color, from which the West was pointedly excluded. This softly understated account of his experiences, encounters and observations there you will find quite compelling. It is bound to lend some sort of tone to your thinking about this country's present desegregation tensions.

Something approaching a billion and a half black, brown and yellow people had representation at Bandung, in Indonesia—an approximate 65% of the human race. Many western whites viewed the phenomenon nervously as the up-surge of a counter-racism. Some feared that it would play into the hands of Red China and become a Communist weapon. In fact, the tone and results of the conference were remarkably moderate. Communism was decried extensively, notwithstanding the soft-spoken presence of Mr. Chou En-lai (Mr. Wright's analysis of this leader's role there is fascinating). Religious fervor—rather than materialism—characterized the feelings of the body. But a tremendous force—a powerful assertion—was manifest in a unique



## THE PRESENCE OF GRACE

This is a volume of short stories, many of which have appeared in the *New Yorker*. They are Catholic, all dealing with one aspect or another of the human foibles of the clergy (some as seen through the eyes of the rectory cat). They remind me of Daudet's *Letters from My Windmill* (and if you are in New York, don't miss the film of the same title). Their literary level is high.

Changing subject and pace somewhat abruptly, two current books present aspects of church vis-a-vis society.

THE PRESENCE OF GRACE. By J. F. Powers. Doubleday. 191 pp. \$2.95.

historic event. It was the first, but hardly the last, of its kind. It should give pause to the white West.

Mr. Wright will talk to you of the strange pilgrimage to Bandung of Representative Adam Clayton Powell, so white in color that he had to explain that he was "colored." He will tell you how a careless phrase dropped by Secretary Dulles in a TV address in this country buzzed through the Conference for days—when Mr. Dulles spoke of "a so-called Afro-Asian Conference," which was construed as contemptuous.

Personal conversation, analyses of editorial and news comment, subtle side-lights on color sensitivity, all contribute to the sum total of a valuable document. I urge you to read it.

Now, on the heels of Mauriac's *The Lamb*, reviewed previously, I call your attention briefly to another Christian novel from France.

THE LOST SHEEP. By Henry Bordeaux. Tr. by Frances Frenaye. Macmillan. 130 pp. \$2.95.

It is a beautiful tale of how, in 1949, the Carthusians returned to their monastery, the Grand Chartreuse. One of their number intercedes on behalf of a woman of a near-

by village. She had abandoned her husband and children to run off with another man. The story of how Melanie Corbier re-enters the house of her husband, Joachim, as a servant, and meekly bears his bitter resentment and the hostility of other villagers, and of how grace and redemption enter into this situation, comprises a lovely and moving parable.

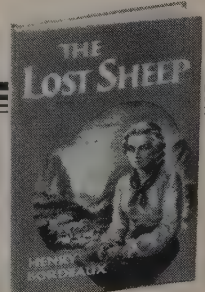
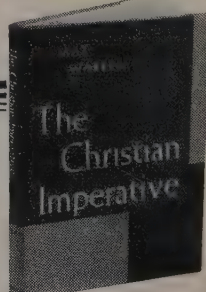
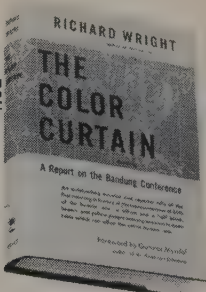
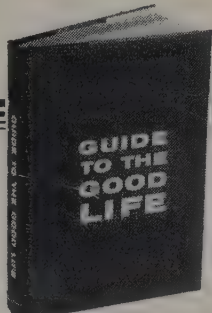
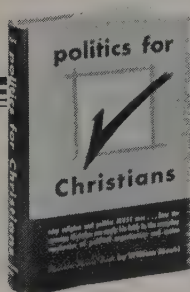
While we are on fiction, there is a new and utterly different sort of book that will interest and amuse some.

THE CHURCH AND THE PUBLIC CONSCIENCE. By Edgar M. Carlson. Muhlenberg Press. 104 pp. \$1.75.

POLITICS FOR CHRISTIANS. By William Muehl. Association Press. 180 pp. \$3.00.

The classic problem in this area is the danger of Christianity being used as a means to an end, "Christianity and—" in Lewis' phrase. Yet the Christian has visible responsibilities to his world.

Mr. Carlson, a Lutheran, building upon the theme of Christian Hope of the Evanston World Council meeting, seeks the relationship between what





the Christian must consider the ultimate fulfillments, and the proximate fulfillments possible in this life. His is an excellent discussion calculated to help guard the Christian against the pitfall of allowing other-worldliness to become evasion of responsibilities within this world.

*Politics for Christians* is most timely as a Presidential election moves upon us. Mr. Muehl is a lawyer, a politician, an Episcopalian and an Associate Professor at Yale Divinity School. He believes that the Christian cannot stay out of politics because of his "conviction that *what* happens in every area of life either assists or resists the will of God for mankind." So far as the issue of Church vs. State is concerned, it might be said that if the Christian disavows the state and his political responsibilities, he invites the state to take over lock, stock and barrel.

Mr. Muehl is instructive and interesting on the practical details of work-a-day politics, the structure of parties and the merits of party membership as against independence. Responsibility, individualism, and the complex question of what possible relationship Christianity bears to democratic processes all come under his consideration. Decidedly a worthwhile book.

And now before too much time has gone by, I want to make brief acknowledgment of several books, un-

avoidably late, but which I cannot let go without mention.

**GUIDE TO THE GOOD LIFE.** By William A. Spurrier. Scribners. 248 pp. \$3.50.

An appropriate companion to the above volumes, this is a layman's guide to Christian ethics. It attempts "to say something to the Christian layman on the relation of

the Christian faith to daily living." After examining the doctrinal basis of Christian ethics, it divides its discussion between the realms of the personal and the social. From the private moral dilemma to politics and international relations, this is a valuable introductory volume for the Christian layman seeking to live his faith.

*continued on next page*

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## Recommended Reading

*The Color Curtain.* Richard Wright. World. \$3.75.

*The Lost Sheep.* Henry Bordeaux. Macmillan. \$2.95

*The Presence of Grace.* J. F. Powers. Doubleday. \$2.95.

*Politics for Christians.* William Muehl. Association. \$3.00.

*Ethics.* Dietrich Bonhoeffer. Macmillan. \$4.00.

*The Lamb.* Francois Mauriac. F.S.&C. \$3.00.

*Communism and Christianity.* Martin D'Arcy. Penguin. 65¢.

*The Imperial Intellect.* A. Dwight Culler. Yale. \$5.00.

*The Living Bread.* Thomas Merton. F.S.&C. \$3.00.

*The Gandhi Reader.* Ed. by H. A. Jack. Indiana. \$7.50.



# THE RACE CRISIS IN OUR NATION



**E**

Both Hodding Carter, a Southern editor with a long record of fairness on the race issue, and the distinguished novelist, William Faulkner, insist that, whatever may be the ultimate issues of justice in this problem, it is now unwise to push the cause of desegregation too consistently, lest the Southern white people are pushed, in Faulkner's phrase, "off balance" and not allowed time to get their balance.

The question is what resources the Christian Church can offer for the solution of these grave issues. It would be wrong to assume that there are automatic resources of grace and wisdom even in the Church. The fact is, and it is a disturbing one, that the Church is not now and has not been very creative on this issue. Perhaps it lacks resources for discriminate judgment, and that is the kind of judgment which the problem demands. If we turn to the Gospel, we will come first of all upon the rigor of its moral demands. It challenges all partial loyalties in the name of an absolute loyalty. "If ye love those that love ye, what praise have ye?" declares Christ. "Do not the publicans and sinners the same?"

But the Gospel is not simply a system of rigorous idealism; it knows that all men fall short of this universal love. Perhaps the first thing we must learn from the Gospel is the sense of our common involvement in the sins of racial loyalty and prejudice. It is not a Southern sin, but a general human shortcoming. Such humility will prevent Northern liberals from self-righteous judgments, which in the present instance will aggravate the crisis.

Nevertheless, the realization of our general involvement in the evils of racial prejudice must not prompt us to inaction, when particularly flagrant forms of the sins we all commit challenge our conscience. The fact that we all violate the law of love in some way or other ought not to obscure the force of that law to our conscience. Every Christian, for instance, should have some sympathy for a group of Negroes, who have long smarted under the contempt of their fellowmen and now see a chance, under the changing environment, to challenge age-old customs of segregation on public buses. Their boycott must appeal to sensitive men everywhere as the assertion of the dignity of man.

But this does not mean that we can have no sympathy for anxious parents who are opposed to unsegregated schools. The cultural differences between the two races are still great enough to warrant a certain amount of disquiet on the part of parents. One may hope that ultimately the Negro people will have the same advantages which all our children have. But there must be a measure of sympathy for those who are afraid of the immediate effects of present educational plans. It might help if we all realized that, in all our judgments about each other across racial lines, we do not judge with pure hearts and reason. Our judgments, however honest, are corrupted by the most perennial sin of group pride.

There seems nothing in the Christian ethic about prudence; and prudence is what is demanded in such critical situations as this one. But a genuine charity is the father of prudence. For genuine love does not propose abstract schemes of justice which leave the human factor out of account.

Perhaps there ought also to be a Christian witness of integrity and courage whenever fears prompt cruelty and oppression as they do today in some communities.

END

## BOOKS

continued from page 23

**DIALOGUE ON DESTINY.** By George W. Barrett & J. V. Langmead Casserley. Seabury. 96 pp. \$2.25.

This is a re-working of a series of four dialogue sermons which the authors preached together at Trinity Church in New York. They are designed to instruct the layman in profound and too greatly neglected aspects of the Last Things: the end of the world, death, judgment and Heaven and Hell. They are splendidly done, as between priest and uninitiated inquirer. The little volume is most worthwhile, but the publisher should be reproached for over-pricing it.

**THE CHRISTIAN IMPERATIVE.** By Max Warren. Scribners. 144 pp. \$3.00.

Again the Christian obligation to society comes forward as a theme. Canon Warren bases his discussion upon the four great "imperatives": Go Preach, Go Teach, Go Heal, Go Baptize. He combines a biblical exposition of these commands with a discussion of current Christian enterprises in the several fields.

Macmillan is launching a series to be called The Library of Philosophy and Theology. Two books at hand are among its first releases.

**AN EXISTENTIALIST THEOLOGY.** By John Macquarrie. Macmillan. 252 pp. \$3.75.

**ETHICS.** By Dietrich Bonhoeffer. Macmillan. 340 pp. \$4.00.

In a work distinctly not for the general reader, Macquarrie studies the relationship between the philosophical existentialism of Heidegger and the theological existentialism of Bultmann. To all students of existentialist thought, this will be an important book.

The late and martyred Dietrich Bonhoeffer makes a profound study of Christian ethics, personal and social. The book's present editorial form has been imposed upon it. Much of this material was written and hidden in fragments under fear of imminent arrest by the Gestapo. Some was recovered from the police. Some was written in prison and smuggled out. As theology it deserves its place in this high-level series, and to these merits are added the dramatic force of the courage and concentration that produced it under the imminence of catastrophe and death.



# What the Younger Generation is Asking



In this issue the problems which  
the Ancient Custom of Family  
Prayer produces are presented  
in letters from two adults

ANSWERED BY DORA CHAPLIN

**I**S IT possible for modern families to worship together as they did in former generations? When we hear exhortations and admonitions from the pulpit, and when good advice stares at us from the printed page, it is very easy to heave a sigh and say, "Ah—a good idea, but not practical. This was possible in the Good Old Days, but not now."

We will admit that it must have been much easier to assemble a family in one place before cars were invented. Many homes nowadays tend to be hotels used for occasional meals and for a place in which to sleep. One distracted parent told me that it was all very well to try to get the entire family together for a meal, but this was too much to expect. She had long ago decided to consider herself lucky if she could have them all around the table for *one course* of a meal. Television has come to complicate the problem, and many people either watch it as they eat, or dash from the table with one of the courses on their plates so as not to miss a favorite 'show'. Television is rapidly becoming a new version of baby-sitters, and I understand that recent surveys show that children spend an average of 22 to 27 hours a week with their eyes glued to the screen.

While all of this is more or less true of many families, the fact remains that we can generally manage to find a way of doing *the things we consider most important*, and once we have tried to solve the practical problem of catching our horses, we need to lead them to the water and hope that they will drink.

I shall be very grateful for suggestions from readers as to what they have found helpful; and in the meantime we publish two letters on the subject:

**Q** In connection with your page in ECnews of January 22, I wonder if you know the collection of prayers called *Hear Our Prayer*, by Helen Page, published by Garden City Books, Garden

City, N. Y. (\$1.00)? It has prayers for all occasions and our household is using it for morning devotions, which consists of the responsive reading of a psalm (one of the briefer psalms, and suitable in content for children), the Lord's Prayer, one or two prayers from the booklet I mentioned, followed by a grace from each child, the older one reading from *Grace Before Meals*, compiled by Nyce and Bunyea, published by the Winston Company, Philadelphia, the younger one reciting one of the several graces she knows. This occasion can also be used for practice in whatever memory work is being done in Sunday School, such as memorizing collects. The service can grow and change as they grow up, and if the order and contents are varied from time to time, they do not become stereotyped.

If you have any other ideas for family devotions in the morning, I shall be interested to hear of them through your page. We gather at the breakfast table after the table has been completely set but the food has not yet been brought on. When traveling or on visits, we gather in a bedroom before going to breakfast. (Mr. D.)

I have ordered the book you have suggested, and I am very happy to print your thoughtful letter. The custom of family prayer is evidently well established in your household, and I am sure that all your lives will be strengthened by it. I presume that you have seen the several excellent collections published by *Forward Movement*, as suggested in the above letter (obtainable for a few cents each from: Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio, including *Prayers for All Occasions*) and I wonder if you know the following: *Lift Up Your Hearts*, by Walter R. Bowie (Abingdon Press, \$1.50), *Behold Thy Family*, 65¢ (Margaret Brown) and *Our Family Worship Together* (obtainable from Seabury Press, 28 Havemeyer Place, Greenwich, Conn.) and also *A Saint Francis Prayer Book* (25¢). When your children grow older you may like *My Utmost for His Highest* (Dodd Mead and Co.), a

series of brief daily meditations on a short passage of Scripture. This is decidedly adult in approach.

I would let the older child occasionally read a prayer from the *St. Francis Prayer Book* mentioned above, because it ties in with the problems of school life and common daily experiences. I expect you stress the Christian seasons? Then instead of always using a psalm, I would choose carefully and read short incidents in the Life of our Lord from St. Mark and St. Luke, sometimes from a modern translation, and preceded by a few words of explanation from you. The children may want to talk about it at the meal (if there is time!). Sometimes a verse of a familiar hymn said (or sung) together varies the form of your worship. Other parents read a short story from the biblical narrative from a book such as *The Story of the Bible* (Walter Russell Bowie, Abingdon Press, \$3.50), but this depends upon the age of the children. Young children are confused by a vocabulary that is beyond them. Sometimes you could *tell* an exciting story.

Congratulations on having defied obstacles and on giving your family this experience of worship which will be a gift for their entire lives.

**Q** I am the wife of a young clergyman and we are trying to urge other parents to start a simple form of Family Prayer. We have a number of useful booklets, from Forward Movement, and the problem seems to be not so much material as how to start. They are scared to begin. What advice do you give about this? (Mrs. R.)

I would suggest that you help your timid parents to start *slowly*. Episcopalians do not usually find it easy to pray aloud in an informal setting, or to speak of God within their families, especially if they are not used to doing so. The shyness springs from a sincere desire to keep sacred things

continued on page 29





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# The Script Reads: RE-ENTER GOD!

continued from page 15

tivities, he gets to know the faculty, including the skeptics, and before they quite know what has happened, some of them have agreed to attend one of the increasing number of summer conferences at which professors and theologians get together; there he will also encounter colleagues from colleges and universities which have no church connections.

The eager and bright chaplain or professor of religion is not confined to campuses having a religious tradition. Those colleges and universities dependent upon the taxpayer's fountain pen are discovering that the "wall of separation" does not require or justify a policy of doing nothing. Chaplains and chapels are springing up in many places; departments of religion are being strengthened or created from scratch. Where legal difficulties inhibit this latter development, other means are sometimes found, such as permitting denominational centers to offer religion courses carrying ordinary academic credit.

One trend which has an important bearing on all this is the "general education movement." This has evolved to remedy the chaos created by a free elective system which is too free. Its aim is to give the student a broad background before he begins to pick and choose too much.

I know of one state college which has recently remodeled its curriculum on these lines, and now requires the students to take either a beginning philosophy course or one in the Bible. In many schools, religion is quietly gaining a bigger place in the curriculum by the remodeling of old syllabi. Courses in history and the social sciences are devoting more attention to religion and the church as factors in history and society; humanities courses are increasing the attention given to the Bible and great Christian literature, art and music.

One significant recent development is the "Teacher Education and Religion Project," sponsored by the American Association of Colleges for Teacher Education. The object of the project is to prepare teachers to deal intelligently with religion wherever it naturally comes up in their work.

When the project was announced, 59 institutions asked to be included. Fifteen were selected, though close liaison is being maintained with the others. All varieties are present among the fifteen—private and public, large and small.

No final evaluation of the project is possible, since it is still in progress, but the official sponsorship and the wide response of schools wishing to participate is evidence of a new



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## The Script Reads:

# RE-ENTER GOD!

continued from preceding page

climate of opinion so far as "education and religion" are concerned. One main result of the project will probably be revision of many course outlines, to include fuller treatment of the religious aspects of a given subject; in some cases the study may indirectly encourage the creation of new courses devoted specifically to religion.

This sizable straw in the wind points toward some earnest soul-searching among the professional educators who train future teachers for the public schools. It would be too much to say that they have been converted *en bloc* to a conviction that religion is a valid and important part of the life of the child and of his community. But surely they are less willing than twenty years ago to solve the problem by not thinking about it. The very principles of modern education are compelling them to think the thing through. The emphasis on studying the on-going life of the community has long been familiar. Pupils are encouraged to visit factories and courts, and examine the workings of the city council. The same logic would lead to a study of religious institutions, since they are numerous and most children come from homes which claim membership in one of them. Furthermore, the concept of "educating the whole child" is proving a powerful lever to those who want to welcome religion into a larger educational role. If the child's education includes sports, Boy Scouts, etc., as well as "book learning," it is difficult to argue that his life of worship and church activities can be considered utterly alien to the purposes of education.

How all this is to be implemented—in view of the "wall of separation"—is not yet clear, but it is becoming evident that the wall is not as rigid as thought at one time. Released time, if carefully planned to avoid pressure on the part of the school, has been ruled constitutional. I suspect it will be found that explicit, factual courses in religion can also be taught in the public schools without a veto from the Supreme Court. At any rate, when community opinion and the wisdom of the professional educators begin to

coincide, it seems plausible that ways and means will be found to do moderately full justice to religion in the public education of the child without violating the constitutional restraints. At least, the old attitude of defeatism is rapidly evaporating.

I have been concerned with various straws in the wind. If the problem is looked at more broadly, it is clear that the practical disregard of religion in recent decades has been, historically speaking, a freakish period in American educational annals. Education in America, on

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all levels, was begun as the child of the Church or was at least the work of Christian groups acting to transmit the Christian heritage. The process of secularization did not really get under way until well into the nineteenth century, and, as my own experience demonstrates, it had not won a complete victory in the public schools even thirty years ago; indeed, it never won a 100% victory, since such practices as Bible reading, etc., survived here and there as a part of school life.

However, the experiment of secularism was made, and it was discovered that it didn't work. An education silent about God is as lop-sided and false to the aims of education as one silent about science or art or literature. Perhaps in time the very sincerity of the educational theorists would have driven them to this conclusion. But theoretically thought has been massively reinforced by the new climate arising from the widespread return to religion on all levels. For once, theory and the pressures of society seem to be pointing in the same direction. The stage directions read: Re-enter God. It is time. END

## What the Younger Generation is Asking

continued from page 25

from being cheapened. This, as you know, can be so overdone that we unwittingly convey the idea that these things are not important or that they do not exist.

Try to encourage your parish families to gather together for a brief time at Christmas, at Easter, on birthdays, or before and after a journey. Once they have "broken the ice" and formed the habit of saying Grace before meals, it is not difficult to add one short prayer for, say, a sick friend, or a thanksgiving for a new baby in the neighborhood, or a word of intercession for someone in trouble. Out of such simple beginnings comes the courage to begin a slightly fuller time of Family Prayer. Do you know the helpful booklet, *Family Devotions*, by Nels F. S. Ferre? It is obtainable for ten cents from The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee. It is also good to have a shelf in your Parish Library from which parents can borrow books of good Bible Stories to be read in families. If you need further detailed suggestions of material, please write again. END

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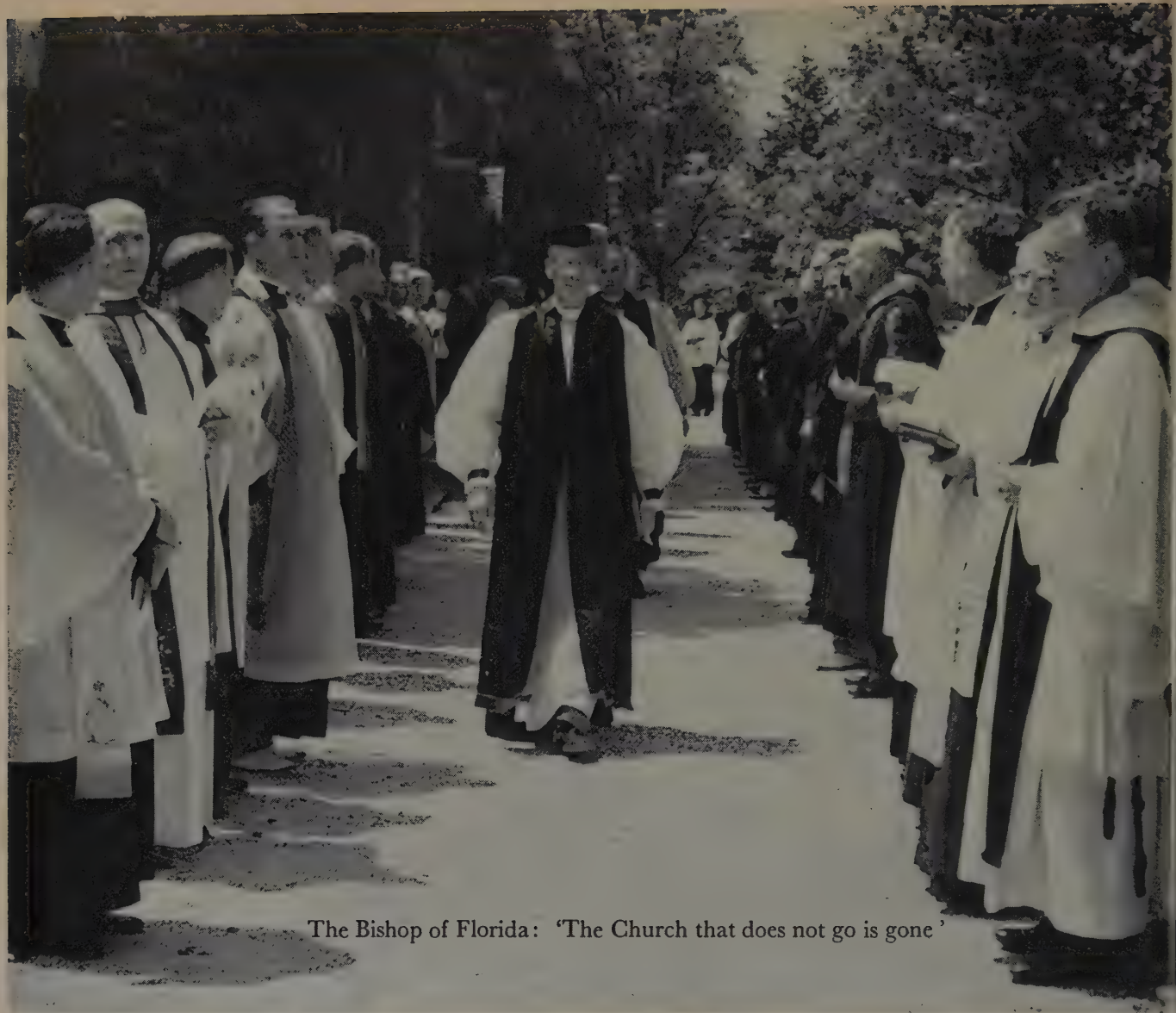
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The Bishop of Florida: 'The Church that does not go is gone'

# YOUTH AND SEWANEE THE STORY OF A BISHOP

*by Arthur Ben Chitty*

**C**ONCURRENT actions by two institutions knowing him best give clues to the character of the man they honor. The Diocese of Florida decided that the most appropriate way in which to memorialize their retiring bishop would be to name a new half-million dollar Youth Fund for him. And the University of the South, his alma mater, voted to name its biggest and most expensive building the

Juhan Gymnasium. Why this should happen is not only a matter of interest but a matter of record.

Frank Alexander Juhan was born in Macon, Ga., on April 27, 1887. His family moved to Texas and he attended the Episcopal preparatory school, West Texas Military Academy in San Antonio (as did Douglas MacArthur). He entered Sewanee in its semi-centennial year, 1907. For the

ensuing 49 years he has made the University of the South his principal hobby and it, next to his own diocese, has benefited more from his gifts than any other institution.

He took both college and seminary work "on the Mountain" and in 1911 returned to Texas as chaplain at the military academy. He then served missions in Goliad and Beeville in the valley of West Texas. Two years later



ound him back at Sewanee, this time as chaplain (and coach) at Sewanee Military Academy. He held only one more charge before entering the episcopate, the rectorship of Christ Church, Greenville, S. C. When he was named fourth bishop of Florida at the age of 37, he was the youngest member of the House of Bishops. In 1938 he was elected president of the Synod of the Sewanee (Fourth) Province. In 1944 he became the twelfth chancellor of the University of the South for a six-year term, a position now held by his Sewanee contemporary, Bishop R. Bland Mitchell of Arkansas.

When Frank Juhan became bishop of Florida, he turned his eyes toward the young people. He built student centers at two state universities and a summer camp named for his predecessor, Bishop Edwin Gardner Weed. He himself went to Camp Weed every summer. The camp became a pattern for other dioceses; its popularity was tremendous. The service of Frank Juhan has been so nearly without parallel at Sewanee that the desirability of naming a major building for him was obvious. Also obvious was the choice of the building, the gymnasium. From his earliest ministry, Frank Juhan has insisted that healthful sports are linked with spiritual development, an idea that Plato expressed 2,300 years ago when he said, "Athletics . . . should begin early . . . and continue through life."

Bishop Juhan's remarkable magnetism for young people, his effectiveness in dealing with them, and the fact that Florida is a youth-centered diocese—all these undoubtedly are related to his own love for and proficiency in sports. He says, "No course in college ever imparted to me so clearly the value of control, endurance, and teamwork as did sports. Such abilities, I believe, are among the finest qualities of Christian manhood."

As an undergraduate he participated in four sports, football, baseball, track, and boxing.

Since his student days he has been "player's player." On Sewanee's southern championship football team of 1909, he played center at 160 pounds. He played every minute of every game that season. He was one of five Sewanee players named All-

Southern and Walter Camp's All-American gave him honorable mention.

As a boy he went south into Mexico on horseback, packing rations, sleeping under stars. Now on a hunt he carries his own gun, contributes his share to the larder. In camp he is "one of the boys."

Bishop Juhan has a sense of humor which is a delight to his friends but sometimes confusing to his acquaintances. It is subtle and occasionally sardonic. At Lake City, Fla., he told the vestry of St. James' Church that, if they doubled their Builders for Christ quota, he would stand on his head. They did—and he did. They marched to the churchyard after service on "The Day" and stood a little stiffly, a little red-faced, while the man who had been diocesan longer than any other active member of the House of Bishops adroitly balanced himself on his snow-white head. "Do this at 68," he said, "and you won't need sleeping pills beside your bed." A holly tree now marks the spot his head touched the ground.

As with all good raconteurs, much of the piquance of his stories is in the manner of telling, and those he tells on himself are the best. Here's an example: "Coming home from a hunt by train, I was in hunting

jacket, boots, and slacks, and I climbed into the cab with the engineer. He found I was an Episcopalian, and he asked, "What do you know about our new Bishop?" I said, "Quite a lot. I am the Bishop." The engineer's mouth fell open and he said, "The hell you are!" It doesn't seem funny in cold print but this story is greeted with roars when told by the subject.

Bishop Juhan's diocese, with Jacksonville the see city, reaches south to Gainesville and west to Pensacola. It has always been a diocese of missions and only recently have parishes outnumbered the missions.

When he came to Florida in 1924 he found:

Clergy: 28 and there are now 52  
Communicants: 5,753 and there are now 12,178

Confirmations: 150 and last year there were 1,047

Church School Teachers: 372 and there are now 821

Church School Students: 2,976 and there are now 5,762

Annual contributions: \$163,647 and they are now \$818,303

Raymond D. Knight, chairman of the finance committee of the diocese, points out that:

All debts of the diocese have been paid. . . . Camp Weed has been built

*A piano and three Bishops:  
Theodore Barth, Frank Juhan  
and Edmund P. Dandridge*





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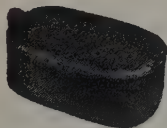
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and rebuilt. . . Ruge Hall at Florida State University has been enlarged. . . Weed Hall at the University of Florida has been built and enlarged . . . (both are jointly supported by the Diocese of South Florida too).

By adoption or invention he uses phrases easily understood. When in his impressive baritone voice he concludes a diocesan address with "The Church that does not go is gone", he brings his listeners to their feet. When he says, "The field is the world," it is not difficult to believe him.

Bishop Juhan is more intuitive than systematic. He senses situations and acts on the subtle promptings of an inner judgment. Once a member of his flock, having been divorced, was remarried. The bishop knew the circumstances and by intuition the uncertainties of spirit. There were no conferences or psychological probings. The bishop said to the couple one day, "I want to have a communion service for you tomorrow morning." He did—just a bishop and two reassured people. They naturally are among those who can never forget the man.

The Juhan family now numbers eleven, including five grandchildren. Mrs. Juhan is the former Vera McKnight, whom he courted at Sewanee while he was still in seminary. They were married in 1912.

Their daughter, Frances, Mrs. Sol-lace Mitchell Freeman, lives at Sewanee, where her husband is superintendent of leases for the University. The bishop's son, the Rev. Alexander DuBose Juhan, is rector of Christ Church, Ponte Vedra, near Jacksonville.

Bishop and Mrs. Juhan had another son, Charles James, who died on July 4, 1944, in Normandy. Just below the Juhan's sandstone home at Sewanee, in the Ravine Garden into which their picture window looks, there is an arched stone footbridge in his memory and a flag pole on which the colors are flown when the Juhan's are at home on the Mountain. Directly across the ravine from their home, reached by the bridge, is the new Juhan Gymnasium, given by friends of the bishop in recognition of his service to the University and his example to the students.

Institutions have been called "the lengthened shadows of the men who made them". Bishop Juhan has entered the ranks of the three or four most influential figures in the history of the University of the South. It is in many ways his lengthened shadow. He has been on the board of trustees for more than 30 years and the board

of regents for 20. When in March he was named Director of Development of the University—a full time "retirement" job at no salary—he was asked how he liked his new title. He commented archly, "This title will activate my D.D." ENJOY

## Personal Notices

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EPISCOPAL CHURCHNEWS, APRIL 29, 1952



# In Loving Memory of Adora

by Betsy Tupman Deekens

**J.** VIRGIL PUGH didn't marry the girl next door. He met his wife, Adora, when he went to Oregon in 1903. But their growing togetherness had all the old-fashioned sentiment of a childhood romance and a devotion that death has failed to dim.

Perhaps you could call Virgil a 20th century version of the early pioneering spirit of the West. He was born in Missouri. He lived also in Kansas and Colorado. Life in a large family (three boys and a girl) trained him well in unselfish giving. Life on his family's farms trained him well in the value of hard work. He was a stock hand at one time. For 12 years he drove a milk wagon.

Then he went to Oregon where the food business was still his daily bread. He had a grocery store in Empire and later in North Bend. In Empire, he was also postmaster on appointment of President Theodore Roosevelt.

In Oregon, Adora was the first person Virgil met. Eventually, they were married. In 1910 they came to Lincoln Heights, a Los Angeles community in which Virgil, now a widower, lives today.

During their life together, Adora became interested in the church through the choir. She loved to sing and took vocal lessons to improve her voice. And as their rector at Church of the Epiphany, the Rev. Frederick M. Crane, remarked humorously: she decided to "improve" her husband by having him confirmed.

Within days of their confirmation, Virgil was put to work as parish treasurer. Each year since then he has been a delegate to the diocesan convention. Since then, also, he's missed only three 11 a.m. services. These absences were valid ones due to the illness and death of his wife and parents.

Before she died, Adora was equally as active in their parish. In addition to her choir singing, she worked with the Altar Guild. Her husband thoroughly enjoyed her enthusiasm over the growth of the guild. Theirs was a happy and useful life.

Then what could have been a tragedy struck. Adora lost her eyesight—but not her faith. In spite of her blindness, she continued to come to church with her husband. Under her direction, he saw that the altar was properly prepared each Sunday. For two years, Virgil took care of his wife, his business and his church activities until he retired in 1933.

For a man used to as active a life as Virgil, retirement—then the death of his wife could well have meant despair and frustration.

But today, at 80, Virgil occupies perhaps the most unique place of any layman in the Church: He's head of Epiphany's Altar Guild, in memory of his wife—continuing the work she loved so much. In addition, he's one of two male members of the Woman's Auxiliary. He's also a vestryman and still parish treasurer.

Most men at this point would say, "this is all I'm going to do." But not Virgil. His rector wrote: "His philosophy of life is to 'do little things for others to make life worthwhile . . .' He sends greetings to about 80 people each year on some occasion . . ."

And that's not all. He's a member of the Chamber of Commerce and three clubs. He is a sustaining member of the City Mission Society. He contributes to the Boy Scouts, the Braille Institute, the Barlow Sanatorium (tuberculosis), the Community Chest and the Red Cross. For the latter two drives, he is still a solicitor.

"We think," his rector said further, "he deserves the honor given him by the (Lincoln Heights) Chamber of Commerce."

He was referring to Virgil's election as "Man of the Year" for 1955.



*Virgil Pugh, at 80, renders a unique service to his parish*

Alice Roberts



# LETTERS to the Editor

## ► DILEMMA IN DIXIE

Sir:

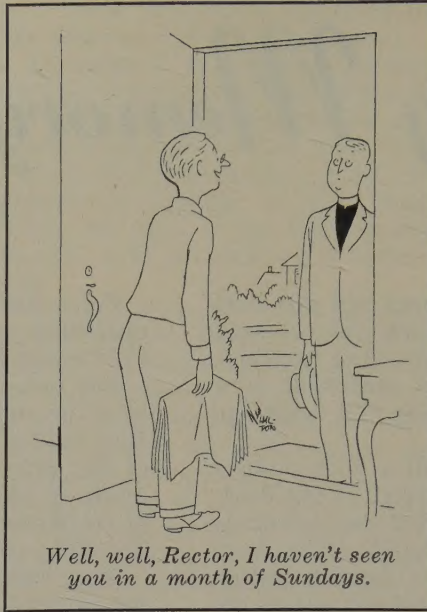
I have just finished reading your article, "Dilemma in Dixie," which appeared in the *ECnews* for the day of the anniversary of the Resurrection of our blessed Lord, and His victory over sin and the powers of this world.

Last week I had the privilege of hearing the Rev. Trevor Huddleston of the Community of the Resurrection speak on the race problems in South Africa. The central idea in his sermon was this, that the Christian Church is indeed the body of Christ. Our Lord, in His high priestly prayer (St. John, xvii, 20-23) prayed to the Father, "also for those who are to believe in me through their (the apostle's) word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory that thou hast given to me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."

Is this not an essential factor in our Christian witness, that we Christians be in charity with one another, as Christ was one with the Father? Once this witness, this *unitas fratrem*, is broken, and Christian people (and both the Afrikaners and the white southerners confess themselves to be Christian people) create such divisions in the body of Christ, we are no longer carrying out the command of Christ, and indeed are committing mortal sin against Him. Whether or not Miss Lucy is sincere in her desire to be a library student (which I think she is) or whether the NAACP is morally or legally in the wrong is totally irrelevant to the point at issue.

Above all, we must be careful to distinguish secular expediency from Christ's Truth. Segregation among Christian people is sin, a sin of pride which the Body of Christ cannot tolerate. While we may observe the secular state carry through a policy of expediency, we must also judge it by a higher witness. It may have indeed seemed most expedient for some of the early Christians to burn incense to the Emperor, but did they do this? Nor did Christ have to die upon the Cross. Let us never forget that it is the Christian vocation to be *in* the world, but not *of* it. If the Church is to be true to her Lord it *cannot* compromise with the world on matters of faith and morals, but bear witness to it even unto the point of martyrdom. Our Blessed Lord prayed that we would be one in Him, and He in us.

Father Huddleston reminded us that Christ washed His disciples' feet. If God the Son, through Whom the world was made and by Whom redeemed, did condescend to wash *our* feet, are we then to refuse to accept our Negro brothers as our equals in Christ? Seen in the Light of the Love which blazed forth from the Cross, racial discrimination is monstrous and blasphemous pride. The Church cannot tolerate it, nor think of Christian excuses for it. You say, "Christians disagree as to what is the Christian answer." I say, there is only one Christian answer, and it cannot here



*Well, well, Rector, I haven't seen you in a month of Sundays.*

Collier's Magazine

be found along the path of compromise. Christ may seem a stumbling-block to the "way of life" of the South, but this does not dim His glory, which indeed is not of this world.

IVAN WEISER  
CHICAGO

Sir:

In your issue of March 18th your leading article reporting on the National Council's first quarterly meeting starts off with this sentence, "Desegregation must be the goal for all church institutions and agencies", part of a statement adopted by the Council.

This is essentially the policy declared by the General Convention in Honolulu. Later on, you report that the "purposes of the bi-racial committee appointed by the Presiding Bishop were reiterated as among others—studying shifting Negro population trends, and their integration into the total life of the community where they reside".

I, as a layman of the Church, am interested in what is meant by "integration into the total life of the community". If this is to be the policy or a doctrine of the church, a definition is most important. We should get away from vague generalities.

Does it mean that the goal of this committee is to have the clergy use the power and influence of the church to convince its white members that it is their Christian duty to accept the Negro, as a social equal; to invite them into their homes, to encourage parents to allow their children to go to parties with them, to dance with them, to go swimming with them, to join fraternities and social clubs with them, in short, to invite them into all of the social activities of their life, *leading inevitably, as it will, to marriage with them?*

All the stress seems to be on what we owe the Negro. Has any thought been given to what the Negro owes to us; or to what we owe to our posterity? Are we being asked to abandon our pride of race, of our Anglo-Saxon heritage and all that it has meant to us, our Anglo-

Saxon way of life and thought, that we may hand on to posterity a hybrid race of mulattoes?

If not this, then what does it mean?

It is time we had some clarification on the subject, that takes cognizance of the nature of man, of the animal in him for we are not angels yet.

Since most of your letters seem to be from the clergy, perhaps some of them may feel inclined to define what is meant by "integration into the total life of the community", as they understand it.

The church has been a vital part of my life, a way of approach to God, a sanctuary in which to worship and adore Him, but if the policy of the Church Hierarchy means what I believe it does it can no longer serve that purpose for me. My religion will remain a vital part of my life, but I shall have to find other channels through which to express and practice it.

ROGER M. WINBORNE  
LENOIR, N. C.

## ► L'AFFAIRE MELISH

Sir:

On page two of the March 18 issue you print "Ten Commandments of Church Journalism", the eighth "commandment" being "Thou shalt not mix fact and opinion in news stories."

On page six of that issue you refer to the Rev. W. H. Melish as "assistant rector—or as the Diocese of Long Island preferred it, as 'supply priest'". Your use of quotation marks around the phrase "supply priest" is a customary one to indicate that he is not actually that, but is only called that—just as the use of quotation marks around "commandment" in the first paragraph indicates it is not actually a commandment, but is called that only in a restricted sense.

Whatever the Rev. W. H. Melish may be, he is not what you have called him—"assistant rector." Where in our Prayer Book? Where in the Constitution or Canons of this Church? Where in statutory law governing religious corporations do you find this title of "assistant rector?" Calling a priest "assistant rector" does not make him that. A priest of this Church is either the rector of the parish, or he is not. If there is a rector, then the priest assisting him is simply an assisting priest.

In Holy Trinity Church, Brooklyn, where the Rev. W. H. Melish has been ministering, there has been no rector. The Rev. W. H. Melish has been supplying the Church's services in that parish—and he has been simply a supply priest. There is no need for your quotation marks—unless you want to be accurate and use them around the phrase "assistant rector." The Diocese of Long Island (and accurate reporting) prefer it that way.

(THE REV.) G. R. TIEBER  
FLORAL PARK, LONG ISLAND

Sir:

At least l'affaire Melish has arrived at a point where it is easy to know what to think of it.

Mr. Melish has violated promises that he made when he was ordained priest. Even in less solemn matters there is



short, ugly word for a person who behaves so.

Whatever ambiguity may have existed some years ago no longer matters. Mr. Melish now by merely being present stirs up uncharitableness at home and scandal abroad. A good man so situated would withdraw even if he knew himself to be wholly in the right. Mr. Melish is willing to sacrifice everything within reach to his melodramatic image of himself.

He has been making a pest of himself for years. May we hope to hear the last of him some day?

RAY L. ARMSTRONG  
NAZARETH, PENNSYLVANIA

Sir:

I must say that I was shocked at your editorial on the difficult situation in Holy Trinity, Brooklyn, N. Y. It is no 'circus' for a pastor to stay with his flock if they—the flock—overwhelmingly want him.

(THE REV.) WOLCOTT CUTLER  
CHARLESTON, MASS.

#### ► MORE NEWS AND PICTURES

Sir:

We had hoped the new management would give us less abstrusive, didactic homiletics and more news and pictures from each and every diocese. The hospitalized and public enjoy them more.

Also you might carry at your masthead: "Only they were baptized, then laid they their hands on them and they received the Holy Ghost."

ROBERT WATT  
CORSICANA, TEXAS

#### ► RE ARCHBISHOP TEMPLE

Sir:

Protestant against the errors of man—when not made by contributors to our paper!

As to the late Archbishop Temple, his statement is not apropos (*ECnews*, Feb. 19). In the first place, he has left the scene. In the second place who *doesn't* 'fully recognize the position' of those who empty the credal statements of definite and plain meaning? Recognizing a person's standpoint does not mean saying that person is fit to be a priest of the Church, and preach and write to

the breaking down of the faith of Christians.

The creeds are true or not true. They are not meant in a Pickwickian sense.

MARY MCE. ERHARD  
SWANSEA, MASS.

#### ► THE PUZZLE CONTEST

Sir:

Inasmuch as neither I nor any of my associates are ever moved to examine *Rogue* magazine or any of its current counterparts, it is incumbent upon me to accept Bishop Mosley's research as valid. (*ECnews*, Mar. 4)

If the ACU uses these periodicals to purvey its puzzles, I say "Bully"; it is about time we "wised up" and permitted those who rarely, if ever, frequent any church to finance, if only in part, a portion of the Church's work.

GEORGE K. GREGORY  
WHEATON, ILL.

Editor's note: We might agree in principle if we could be sure that the puzzle contest is part of the Church's work.

#### ► A FEW COMPLIMENTS

Sir:

I want to thank you for the "new look" in *Episcopal Churchnews*. For one thing, the magazine is easy to read. The pictures are relevant and the news is interestingly written. The last two issues are especially good.

JANE MORGAN  
CHARLESTON, S. C.

Sir:

You have done a good job on the "Melish case," although let's hope we have heard the last of it. If the Episcopal Church in Brooklyn would get down to its real job the clergy wouldn't have time to argue. I have heard Mr. Melish preach and he sounds like a real Christian. I wonder if his bishop has ever taken the trouble to get to know him.

GEORGE MASON  
BROOKLYN, N. Y.

Sir:

Don't let the "crack pots" persuade you to discontinue Reinhold Niebuhr's page in your magazine. He is the most intelligent Christian writer in the world today.

LANE CRAWFORD  
LONDON, ENGLAND

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# BACKSTAGE

**A** GAIN we are privileged to publish an article by Chad Walsh—who for many years has been well established as one of the most popular writers in our communion. *Re-Enter God*, which you will find on pages 14 and 15, is a thoughtful appraisal of the contemporary religious revival, especially as it is observed on the American campus. Dr. Walsh, because he is both a college professor and a priest, is qualified as are few to do this kind of an appraisal.



Chad Walsh

► In many a parish the men's program isn't exactly something the rector can point to with pride. Too often this parish effort is a shallow and sad mockery of that strange phenomenon, the civic club. That's why it was so refreshing for us to read about the really effective work done by the men of *All Saints' Church* in Atlanta. This article by Fred George, which you will find in this issue (pages 16 and 17), could well be read by laymen everywhere. I think, too, that it is a significant salute to All Saints' rector—the Rev. Milton L. Wood, Jr.

► From time to time I have ventured predictions about reader reactions to various features as they were introduced in *ECnews*. And in general those predictions have stood up fairly well. In looking back over the past few years now, I can not remember any new feature that looked better in its planning stage than the one Dr. Lea (*ECnews* editor) has been working on and will present to you in our next issue. I mean, of course, the arrangement he has worked out with the Rev. James W. Kennedy to bring you a first-hand report once a month concerning the *Ecumenical Movement*. Jim Kennedy, who wrote that very valuable *Evanston Scrapbook*, has his finger on the real pulse of Ecumenical activity throughout the world. Because the Episcopal Church has played such a leading part in the Ecumenical Movement and because, perhaps, the average Episcopalian does place a high priority on the vital necessity of the fragmented Body of Christ being made whole, I predict that this new feature will warrant unusually high reader interest—from the very beginning. So . . . watch for Jim Kennedy's *Ecumenical Report* which begins in our next issue.

► Betsy Tupman Deekens, in our March 18 issue, wrote an interesting piece about favorite hymns. The response has been quite good and soon our Mrs. Deekens will report to you on the kind of hymns you and our other readers like to sing. This will likewise be of interest—watch for that, too!

PUBLISHER